

LOT'S  
LITTLE ONE  
OR  
MEDITATIONS ON  
GEN. 19. VERS. 20.

Being the Substance of severall  
S E R M O N S sometimes delivered

By

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MATTH. 5. 19.

*whoſoever ſhall breake one of theſe leaſt command-  
ments and ſhall teach men ſo, he ſhall be called the  
leaſt in the Kingdom of Heaven.*

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*Tho. Wykes.*

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Reverendissimo in Christo Patri  
LANCELOTO,  
Providentiâ divinâ D<sup>no</sup> Archi-  
episcopo *Dubliniensis*  
Hiberniæ Primati  
& Metropo-  
litæ,

Has, fratris charissimi *Gulielmi*  
*Ince*, in artibus magistri, Collegii  
Sanctæ Trinitatis *Dublin* nuper  
focii senioris, lucubrationes post-  
humas, igni ab authore devotas,  
ex Sybillinis veluti foliis (ut plu-  
rimum) collectas, amore &  
curâ fraternis, luce &  
corpore donatas,  
in meritissimæ,

Tam authoris dum viveret,  
quam fratris superstitis ob-  
servantiæ testimonium,

L. M. D. D. D.

Clementiæ vestræ servus à  
sacris addictissimus.

*Randolphus Ince.*





## The Text.

GEN. 19. VERS.

18. **E**T dixit Lot ad eos, *ô ne  
sic quaeso Domine mi.*

19. *Ecce nunc invenit servus tuus  
gratiam in conspectu tuo, & mag-  
nificasti misericordiam tuam  
erga me, servando vitam meam,  
& ego non potero liberare me ad  
montem, ne fortè aliquod malum  
capiat & moriar.*

20. *Ecce nunc civitas ista propin-  
qua ad fugiendum illuc, & ipsa  
exigua est, eripiam me nunc illuc,  
(nonne exigua est?) & vivet ani-  
ma mea.*

18. **A**Nd Lot said unto them,  
*ô not so my Lord.*

19. *Behold now thy servant hath  
A 4 found*

found grace in thy fight, and thou  
hast magnified thy mercy, which  
thou hast shewed unto me in sa-  
ving my life, and I cannot escape  
to the mountaine, least some evill  
take me and I dye.

20. Behold now this Citie is neer  
to flee unto, and it is a little one,  
ô let me escape thither (is it not a  
little one?) and my Soul shall  
live.





GEN. 19. VERS. 18, &c.

*And Lot said unto them, O not so  
my Lord, &c.*



Hese words are a  
part of a prayer,  
that prayer of  
a story, a story  
almost as me-  
morable as any,  
that was ever yet left upon re-  
cord since the creation of man,  
and that is the destruction of *Sod-  
dom*: upon which God indeed  
commanded the wife of Lot not to  
*look back*, and her hard heart of  
unbelief and disobedience *trans-  
formed her into a pillar of stone*,  
so that she, that on Gods bidding  
would not goe, when she would,  
should now stand, stand an eter-  
nall

Verf 17.

Verf 16.



nall monument of Gods displeasure against the children of disobedience.

Let it not awaken your wonder, that where the Text sayes a *Pillar of Salt*, I say of Stone. It is consenant to reason, and the generall voyce of interpreters, that it was Salt rather, *quoad speciem, quam naturam specificam*, rather in resemblance of the graine then identitie of the nature: else would it never have lasted through so many ages and yeers to *Iosephus* his time, who tels us that in his time there was still extant such a Stone, which tradition gave out to be this though then of one Stone it was become two monuments, one of Gods anger against the Wife of *Lot*, and the second of Times devouring teeth, which had delt with this as with many other monuments, whose antiquitie we reade by not reading them, and guesse at their age and standing.

*Iosephus,*  
*antiquit.*  
*lib. II.*  
*cap. 11.*  
*et seq.*

ing by our neither reading nor understanding of them.

But of this, we are most certain, she was punished for disobeying, and her disobedience was in *looking back towards Sodom*, when God had forbidden her. But what was to her forbidden is to us commanded to *look back upon Sodom*.

*All judgements are more for public example then private revenge, and whatsoever was written, was written for our instruction.* Yea and sure by the qualitie of the judgement, God meant it for public notice, and therefore God sent a *flaming judgement*, that all eyes might see it, and by the light of it reade his just and fearefull indignation against impenitent sinners: *a flaming judgement* that it might be the world's *beacon* to rouse and startle sleeping securitie, to awaken to repentance and detestation of sin: *a flaming judgement*, that men in

Luk. 17.

31.

2 Pet. 2.6.

Rom. 15.

4.

Lot's little one.

this might see a glimpse of hell,  
and in this temporarie foresee,  
and foreseeing feare, and fearing  
prevent another which is eter-  
nall.

Look then back yee penitent  
and weeping soules, and judge  
whether is better, to be bathing  
in those teares, or frying in those  
flames.

Look back impenitent and re-  
lentlesse wretches, and let your  
hearts (frozen in the Lees and  
and Drege of sinne) melt and  
thaw at those flames, and let the  
horror of so prodigious a judge-  
ment, work the like effect on  
you, as on the *Wife of Lot* to  
*transforme you*, that it may be true  
of you, which was of *Nabal*, at  
the tydings of his wife *Abigail*,  
*that his heart dyed within him and*  
*became as a Stone.* 1 Sam. 25. 37.

1 Sam. 25.  
37.

Look then back and behold  
prodigious sinne requited with  
prodigious punishment; unna-  
turall but kindled with the fire  
of

of hell; punished with fire that  
against nature rained from heaven.  
In this behold the severity of God:  
with no lesse wonder behold his  
Mercy. Though for one righte-  
ous mans sake, he will not spare  
Sodom, yet for Sodom will he not  
destroy one righteous man. In  
this Citie, which was all chaffe  
and therefore fit fiewell for the  
fire, there was but one sheafe,  
the familie of Lot, yet God will  
not destroy that, but graciously  
as he promisseth in his holy Gos-  
pel, send his Angels to binde it  
together and lay it in the Garner of  
safely, when he burnes the chaffe  
with fire unquenchable.

Mat. 3

Rom. 2. 4

Behold the riches of Gods good-  
ness: he might without the least  
loss of his justice have destroyed  
Lot, who was not so righteous  
but God might have beheld mar-  
vellous anger in him. He can never  
be in mans wickednesse a pa-  
rticiple and defence of his own  
sinne, and though he cannot



finde in the worst of men so much goodnesse as may merit the least blessing; yet he cannot misse to finde in the best of men so much evill as may merit the greatest punishment.

Notwithstanding that good God which is never exceptionously apprehensive of mans infirmitie, nor uses the advantage of our weaknesse to shew the greatnesse of his power in punishing but mercy in delivering: yea though *be* (I say) doe sometimes make his temporarie judgements (like his common favours *the Sunne and raine*) to fall with equall indifferencie *on the just and unjust*: yet more often and that especially in notorious and exemplary judgements, the good mans singular pietie shall finde a singular preservation: and when wrath and judgement (like an universall deluge) shall sweepe away a nation, may a world of wicked men, God shall build the righteous



teous an Arke of safety : and he  
that like the Widowed Turtle  
singly mourned when all else  
generally rejoyced in the plea-  
sures of sin, shall when all howle  
in the bitternesse of torment,  
singly rejoyce for his owne par-  
ticular deliverance.

A voyce was heard (as Taci-  
tus tells us) *Audita major humana  
vox, excedere Deos.* Here was  
more then a voyce, the presence  
of Angels, more then their pre-  
sence, & zealous fervour and ear-  
nestnesse, more then an earnest-  
nesse, a sacred violence to save Lot.  
While he lingred (saith vers. 16.)  
the men laid hold upon his hand,  
and upon the hand of his wife, and  
upon the hand of his two daughters,  
the Lord being mercifull unto him,  
and they brought him forth and set  
him without the Citie.

Vers. 17. And it came to passe  
when they had brought him forth a-  
broad, that he said, Escape for thy  
life, look not behind thee, neither

Tacit. hist.  
lib. 5.

stay thou in all the plaine : escape to the mountaine least thou be consumed. Wherecome in the words of my text ; And Lot said unto them, O not so my Lord : Beho'd now thy servant hath found grace in thy sight, &c.

The words then you see are a prayer, in which observe the two naturall parts of every prayer, *thanksgiving* and *petition*.

1. *Thanksgiving* in these words, Behold now thy servant hath found grace in thy sight, and thou hast magnified thy mercie, which thou hast shewed unto me in saving of my life.

The *Petition* in the rest of the words.

In the *thanksgiving* observe.

First the *order* of it.

Secondly the *matter* of it.

First the *order*, that he makes the former sence of Gods antecedent favour, the first and best argument to obtain a subsequent request. He is desirous to learne an holy

holy pellicle;

That gratitude is the best prologue to a request; and a thankful acknowledgement of a favour received, the best way to obtaine another desired.

We send forth our prayers, oftentimes as *Noah his Dove*, and both returns emptie; the *Dove* because all the earth was covered with water, and our prayers because all former favours are drowned in our forgetfulness and ingratitude. We are so transported with the immoderate desire of the things we want, that usually we forget what we have.

Gen. 2.9.

*Odiolum sanè hominum genus officia copulantium, quæ (saith Cicero) commemorare debet is in quem collata sunt, non commemorare qui contulit.* The remembrance of courtesies done, sounds odiously in the mouth of the giver, but gracefully becomes the mouth of the receiver.

Cicero.

onely not be a check, that it shall prove a spur to a second bounty.

I might here then in the authoritic of *Lot's* example, be bold to reprove the customary formes of many mens prayers, in which *petition* ingrosses the whole length of their prayers and strength of their devotion, while they (either as no part) exclude *thanksgiving*, or (as to a lesse necessary part) give it the last and least place, even the expiration of their zeale and prayer. Yet thus it is that like *the daughters of the borse-leech*: we are still crying *give, give*; or like the Gudgeons ever gaping to be fed, but our food obtain'd, stops our mouthes; not a word heard in way of thankfulness. As if the things which were worth so much importunitie when requested, were not worth acknowledging when obtained.

But the order of his prayer, is the matter of it, in

Prov. 30.  
30.

his wife so  
slept but  
where are y  
now?



in which observe these 4 parts.

1. A gift bestowed, *life*.
2. The subject or object on whom, *righteous Lot*.
3. The impulsive or moving cause, *grace and mercie*.
4. The quantitie or extent of that mercie, *great*, in this word *magnified*.

A temporall blessing, *life*, bestowed on a *righteous man*; yet Gods great *grace and mercie* acknowledged to be the onely cause, yeilds us this conclusion;

That even temporary blessings bestowed on the best of men, are of Gods free grace and great mercie, and not at all of mans merit. Or briefly,

The best of men cannot merit the worst of blessings. I might easily prove it, and as easily disprove the saucie boldnesse of those *Romish dreamers*, who besides the *Ladder of Iacob*, *Christ* (whose humanitie stood on earth and his divinitie reached

Gen. 28. 12



ched unto heaven ) have found another ladder, even of their owne merits: a ladder that hath not onely perfection of parts but of degrees too, degrees by which they can climbe heaven. Such a one that good Patriarch never saw, never dream'd of, *ne per somnium quidem*. Nor we need we indeed a better argument against them then their owne arrogance, which doth alwayes beare witnessse against it self, and proves those things wanting which it brags to be owner of. Let these

**Luk. 18. 11.** *Pharisees* then vaunt themselves to be higher and neerer heaven then other men, but it may well be thought that rather the lightnesse of their opinion, then reall and solide truth lifts them up to this height, that they think themselves highest, neerest heaven, yet God that is in heaven beholdeth them as fools.

**psal. 138.**  
8.

Let us rather imitate the humilitie of the truly good man, whose

whose prayers are so farre from  
that odious *theam* of assuming  
merit, that none so much, none  
so frequent in imploring mercy.

But this point being *Polemi-  
cally*, let me leave it to the *Lords  
worthies*, and hast to the second  
part of my text, *Lots petition*,  
which is;

1. First Negative, *o not so my  
Lord.*

2. Secondly Affirmative, *o  
let me escape ibither*, that is to  
*Zoar*: either part backed with a  
seeming shew and strength of  
reason. First of the *Negative*.

And the reason of that is à  
*difficultate conditionis præscriptæ*,  
the difficultie of the task im-  
posed, *I cannot*; proved by a pro-  
silloquisme, *Ne fortè aliquod malum  
capiat & moriar*, least some evill  
take me and I dye. Evill behinde  
me, before me, with me, be-  
hinde me from *Sodom*, before  
me, in the disconsolate solitari-  
nesse of an unfrequented moun-  
tain:

tain; in solitariness no company, or company worse then beasts or men: least I be devoured by wilde beasts, or rob'd by thieves who are wilde men: or if I be secure from the danger of fire behinde me, of the mountaine before me, yet I cannot for the evill with me, the length of the way, therefore *I cannot escape to the mountaine, ne fortè aliquod malum capiam & moriar*, least some evill take me and I dye.

Next follows the Affirmative request; where observe.

1. First the *order of it*.
2. Secondly the *matter of it*.

1. The *order*, that it comes in under the Lee and shelter of his arguments; and is set downe in a close and *Cryphick method*, as though indeed it came in by a strong and undoubted consequence, and rather by way of a necessary conclusion then an humble petition. *Behold now (sayes Lot) this Evil, &c. O let me*

me a scape whither, viz. to Zaan.

2. Loes Arguments to enforce his request are, 1. *à re*, and 2. *à personâ*.

From the thing requested or the requester himself.

1. *à re*, from the thing requested, and that, first *qualitate*, the qualitie of it, secondly *quantitate*, the quantitie of it.

1. First *qualitate*, and for qualitie its a *Citie*.

2. Secondly *quantitate* the quantitie and that, first *Vie*, or secondly *Termini*.

1. *Vie*, for the quantitie of the way, it is near.

2. *Termini*, tis little: And now having sent before these Arguments as Jacob his three bands, to mediate for the acceptance of his request, heere follows the petition it self like Jacob halting: and needs must it be, that in a worse manner wrestles with, nay against God in an unlawfull request; *Orecipiam*

1.

Gen 32.  
19 and 31.



*piam me illuc, O let me escape thither: nonne parvula est? is it not a little one?* The same Argument by an Elegant *Epanalepsis* and *interrogation* againe repeated, as though he reposed a great deale of confidence in the finalnesse of the Citie, and by so easie, so facile a request, would challenge God (as it were) of unkindnesse, to deny him so poore a boone as a *little one*, yet of great and maine consequence, as much as my life and safety is worth, *and my soule shall live*, which is

The last Argument from him selfe requesting, *my soule shall live*, which may have a double meaning, either in opposition to the danger of the *mountaine*, as if he should say, in the *mountaine* my life is many wayes hazzarded, but in this Citie it is secured: or it may be expounded of his content here, *my soule shall live*, it will be a favor which will afford me much content and felicitie.

Thus



Thus having as *Dido* with her  
Oxe-hide, cut the words into  
pieces, I have inclosed a large  
and spacious ground, wherein I  
intend (by Gods assistance) to  
build my ensuing discourse, and  
first of the *Negative petition*.

*O not so my Lord.*

The Angels (as you may reade  
before *Vers. 16.*) had wrestled  
with *Lot's* dulnesse, and with a  
sacred violence of love and mercy  
carried *Lot* and set him without  
the Gates of Sodom, there bid  
him and them with him escape to  
the mountaine and live. You might  
imagine that feare (if his obedi-  
ence halted) would lend him  
wings to flye to the mountaine,  
that his danger might have made  
him have trespassed against his  
good manners, to have begun  
his journey before the Angel  
ended his speech.

*Quid statis? nolunt. atqui licet  
esse beatu.*

Behold a new delay from his  
unwilling-

*Virgil.*

*Gen. 19.  
16.*

*Timor addi-  
et alas.*

*Horat. Ser-  
mo. lib. I.  
Sat. I.*

*Quid causa  
est merito,  
quin illis Iu-  
piter ambas  
Ireus inflet  
buccas, ne-  
que se fore  
posthac Tam  
facilem di-  
cat, votis  
ut praebeat  
aurem?  
Horat. ibid.*

unwillingnesse, a new dialogue  
and direction from his better  
wisedome! *O not unto the moun-  
taine—quid causa est merito?*  
&c.

How justly might God cease  
to strive with him, and let him  
perish, who would thus contend  
against his own safety? But God  
that is of infinite mercie, will  
descend to mans owne condi-  
tions for mans owne safety.

Rather then Lot shall be de-  
stroyed, the strength of God will  
be overcome by mans weaknesse,  
His wisedome be directed by  
mans folly: nay rather then Lot  
shall be destroyed, God will use  
a loving violence, nay will even  
suffer violence, let his owne  
command be violated, mans will  
be established. Lot shall doe what  
he will, so he will be saved, pre-  
scribe God any conditions; make  
God remit of his Iustice against  
them of Zear, which He would  
have destroyed, that He may  
extend

extend his mercie to Lot, whom  
He will save.

But this mercie of God belong-  
ing more naturally to the verse  
where the Angel even to the  
wonder of patience *accepts him*  
*even concerning this request also*,  
I will therefore no longer insist  
upon it, but onely make the Act  
of Gods mercie, lead me to the  
object of it mans perversenesse,  
in Lot's reply, *One sic quaso Do-*  
*minum mi, O not so my Lord.*

Gen. 19.  
21.

Man's a froward and perverse  
creature, one whom nothing can  
please, one whom any thing can-  
not but displease: that can nei-  
ther want his wishes with pati-  
ence, nor enjoy them with con-  
tent, but with equall repining  
and discontent both expects and  
attaines; in all varietie of his  
desires being ever constant in his  
old dislike, and the beginning  
of new wishes. It must be there-  
fore a patience no lesse then in-  
finite that can beare with his  
petulance

petulancie and folly. How disquietly doth he tumble and tosse, like the troubled Sea, with every winde of report? every whisper of danger disquiets him, and plowes up the leuell of his peace unto the furrowed wrinkles of sorrow and discontent.

Gen. 1. 31.

Gen. 2. 20.

God in his first Creation went through all the creatures, and looking upon each *Species* severally *saw that they were good*. Man in his corruption lookes upon all the creatures, and sees something that is bad in them. *Adam* had a divine knowledge to name all the creatures, we sonnes of *Adam* a diabolically knowledge to nickname all the creatures. All our skill is become like the learning of these latter times *moere Criticisme*, so that in this faire volumne of creation, in every class of the creatures, where we might behold *digitum Dei*, the hand of God pointing at some curious text, that volumne have we



we fill with our owne *Asterisks* and *Errata's*, and where a candid censure might of every thing make a good construction and take all in a faire sence, the malignitie of our wit will alter it with some idle conjecture, and though to the fullest period subscribe a ————— *nonnulla desiderantur*.

There have been, and I doubt are yet some of *Plinie* his Scholars, who would be *Gods teachers*, who had they been present when *God* was creating the world, could have corrected the divine *Ideas*, and taught him how to have made all things in better number, order and measure.

Since our first parents tasting the *forbidden fruit*; we their offspring distast the best things. The devill then promised a deitie for eating, and indeed we can *mentiri Deum*, we have a mock-divinitie, that let *God* make what he will with never so much exactnesse,

Lucian.

actnesse, we can finde a fault with it; speak the most plaine and powerfull truth, we can question it: deale never so justly, we can taxe him for it: never so mercifullly we can distast it: like *Lucian's Momo* that being called to judge of the excellence of those master-peecees which the Gods made, an horse, an house, and a man, found fault with all three: that the horse had not hornes, the house motion, and the man a window to look into his breast.

As in the creation, so in the whole course of Gods providence, all Gods actions fall under the censure of mans frowardnesse.

*Non etenim  
cunctis plac-  
eat vel lo-  
piter ipse,  
Nec mittens  
fluviam nec  
cohibens plu-  
viam.  
Prov.  
Græc.*

— ὅτι γὰρ ὁ Ζεὺς.

Οὐδ' ὅταν νάρτας ἀνδρῶν, ἢ τ' ἀνέ-  
γαν.

Whether it raine or not, all are  
not content.

Tis even a taske of divinitie  
to please man; not that this  
argues

argues any weaknesse in Gods power, who can doe all things, but a wickednesse in mans nature that will be pleased with nothing. Not only the harder portion of affliction, but even the best of his favours we entertaine with some dislike, and Criticise with a froward curiositie upon the choycest of his favours. Nay if God should give us all things in the world, and not content over and beside all, all would be as nothing, but so farre from satiating the unlimited desire of mans appetite, or settling his thoughts in a quiet comp sednesse that they would prove but a varietie of vexation to him, he would be pinched in that plentie, and starv'd in that varietie: yea when God had done all to please him, he should heare the voyce of his discontent screeking in that harsh and displeasing note, *O ne sic quæso Domine mi, O, not so my Lord, &c.*

It

*Aristo. de  
Caelo lib. 2.  
cap. 9*

*Rev. 4. 13.*

*etc. Somni-  
um Scipio-  
nis.*

It is an opinion of the Pythagoreans & Platonists, that the heavens by the revolutions of their orbs produce a most melodious and divine harmonie, and that as they are the measures of naturall time, so they keep an harmonious time. He pawne no faith upon it, that those Orbs are the great Organ to that higher quire of Archangels, Angels and glorified Saints that sing *Hallelujahs* to him that sitteth on the throne for ever and ever. But, sure I am, there is not more of various harmony there, then there is here of unpleasing discord: so that were it possible with Scipio in his dreame, from heaven to behold the earth (at that distance like a Mole-hill) and men like little Ants busie in the eager prosecution of their unquiet desires, so to heare all the ejaculations and prayers of mortalls, we should not see so much variety of tumultuous motion, as we should heare



heare of distast and passion. What murmurs, complaints, repinings: what clamorous forwardnesse, harshnesse, whining rutchinesse should we heer? How many notes of discontent and passion harshly grate upon our eares, and a world full of *ne sic queso's*, *not soes*, *not so my Lord*: all unquiet, and in all and every condition and estate a generall distast and forwardnesse, one praying for that which another prayes against, one desiring that which another execrates, and every one envying the condition of other, weary and complaining of their own, and both and all, in their disagreeing wishes, agreeing in this harsh and unpleasing note. *O ne sic queso, Domine mi. O not so my Lord.*

You will not wonder at the poore Gally-slave, who is forced under the rigid exaction of a cruell master, at each tug to wrack nature, to the height of  
C
her

her endeavour, and with his painting fighes and drops of sweat to wrestle with, nay overcome the opposition of windes and waves, if you heare from this miserable wretch, vented amongst his fighes, *Ne sic quæso, Domine mi, O not so my Lord.*

You will not wonder that the poore labourer that carries the price of his bread upon his forehead, and is forced to make the wheele turne with no other Oyle then his own sweat, if you heare the same from him.

Nor will you wonder at the poore wretch, that lyes gasping in the Suburbs of death ( whose gasping 'tis hard to say whether it be to take in or let goe the poore remainder of his breath ) you will not wonder if he, cast downe upon the hard bed of affliction, in a discontented forwardnesse rebound againe, like a stone toward the hand that cast him, with his *Ne sic quæso, Domine mi,*

mi, O not so my Lord.

But will you wonder to heare the rich man, upon whom the world flowes, like the setting of the *Hellepont*, one way without a returne, a *Moitie* of whose fortunes are both the wish and envy of thousands; whose labour is but recreation, and the study of others but to please him; whom faire pleasure in the varietie of all her drestes courteth? Will you wonder that such an one, in his choice of worldly pleasures should have his *ne sic quæso*, that such a one could have any the least distast? But so it is.

Nor need we indeed to wonder. What can all these outward things comfort a man in a languishing disease? This *displicentia sui*, is a sicknesse of our nature. Since *Adam* first eate that forbidden Apple our Teeth are set on edge, so that we disrellish even Angels food, *Manna*.

Ezek. 11. 2

Numb. 21.

The malignitie of our wit 5.

can finde a fault where *God* never made any, and this dislike of all *Gods* actions and censure of the whole course of his providence is an *Epidemicall*, and generall disease of man. For indeed who is there amongst all the sonnes of *Adam*, that can justly say, his obedience moveth in a direct subordination to that first mover of all things? that with a ready will, he acteth the precepts commanded, that with an humble patience, abideth the punishments inflicted? No, no, since that fall of our first parents, the best of our obedience halteth, and our patience is frowardnesse.

If *God* impose any taske to be performed, inflict any punishment to be indured, which is distastfull to the palate of our sickned nature, Or is impossible to doe the one, intollerable to suffer the other; with what frowardnesse we goe about the one, and undergoe the other, and yet how



how little reason we have so to doe, let us see in *Lot*.

Why should we deny obedience to *Gods* commands, or interpose our *not so*, when *God* commands alwayes for our owne good?

First, then goe to the mountaine and be safe, thy disobedience is a negative to thine owne safety.

Secondly, he is thy *Lord*; how ill coupled are these two, *ne sic*, with *Domine mi*, *not so*, with my *Lord*?

Thirdly, thou art his *Servant*, and is *ne sis*, a fit dialect for a *servus tuus*?

Fourthly, thou hast found grace in his sight, and where is thy thankfulness for his favours past?

Fifthly, he hath saved thy life, where is thy confidence then for the time to come? if thou obeyest him he will save it still: all these might have beene motives to *Lot's* obedience, and checkes

to his *ne sic*, to his *not so*; yet all are nothing, the authoritie of a *Lord*, the dutie of a *Servant*, the *mercy* of a deliverer, the *thankfulnessse* for *this grace obtained in saving his life*. He is thy *Lord*, by authoritie he may command, thou his *Servant*, 'tis thy dutie to obey, and thou mayest be compelled to it: but thou art a favourite to him, it will be the part of thy *thankfulnessse*, may such a favourite as owest thy life, and therefore shouldest venture it in his service.

Lot offended therefore against his owne *safety*, against the *authoritie of his Lord*, against the *dutie of a servant*, against *Gods mercie* delivering, against the *Lawes of thankfulnessse*.

But Lot cannot escape to the *mountaine*. Cannot! then in vaine are these *Lawes of a Lord*, of a *Servant*, of *gratitude* urged if Lot cannot obey. But let us see the strength of his reason, if that will

will excuse the weaknesse of his *I cannot*; first in a generall survey after in a more full examination of them.

*I cannot* (says Lot) *ne forte aliquod malum capiat & mori ir, lest some evill take me, and I d.e.*

First, there is *forte malum*, perchance some evill.

Secondly, But what evill? nay that he knowes not, it's but *aliquod malum, some evill.*

Thirdly, let there be more than *forte*, a certaine evill, more than *aliquod*, let there be *malum horrendum, informe, ingens*, a great one: what then? *O ne forte capiat, Lest it take him.*

Fourthly, well! be it so too; let there be an evill, and that evill a great one, and that great one take him, yet *et moriar, Lest it take me, and I die.* What's in all this to excuse either the boldnes of his *not so*, or the weaknesse of his *I cannot*. For

First, it's causuall, whether there

there be, not *mala*, but so much as *malum* in the singular, any one evil.

Secondly, it's casuall, if there be *malum*, what it is: for it's but *forte*, *aliquod*.

3. It's casuall thirdly, *si sit malum aliquod, & hoc aliquod grande, utrum capiat*, if there be an evil, and that evil a great one, it's casuall whether it take him.

Fourthly, *si sit malum, & hoc malum grande, & hoc grande capiat, utrum moriar*, if there be an evil, and this evil a great one, and this great one take him, it's casuall whether it be mortall: And yet Lot cannot, will not, dare not go to the mountaine, ne forte aliquod malum, &c. Lest some evil take him, and he die.

But now, as dividedly I have weighed his arguments, and have found them light, let me set one part of the Text against another, and as in a picture, you shall have the shadow of the one, to set of the



the sight of the other.

But first the subject of both parts (*thy servant*) must runne through both parts, and in that there's an argument, both against his *ne sic*, and *ne fortè*: his disobedient *ne*, and his distrusting *ne*. For if Lot be Gods servant, in *servitute tuâ perfecta libertas*, in Gods service is perfect freedome Gods servant that hath God's passe, may goe through fire and water, amongst Swords and Cannons, nothing shall hurt him.

Now for collating of the parts.

The first thing in Lot's way is *fortè: ne fortè*, lest perhaps, lest perchance. For that, against *ne fortè* I'll set *conspēctus tuus*: *Ecce invenit servus tuus gratiam in conspectu tuo*; the eye of God's providence against *blinde chance*, and then shall not Gods eye see better to guard thee, then *blinde fortune* to hit thee?

1.

The second stop is *aliquid malum*, and in that I'll grant the most,

2.

Psal. 145. 9.

that it is *magnum* or *ingens malum*: and then, *magnitudini mali* *bujus* or *miserie*, I will set against it *magnificasti magnitudinem misericordie*, to the greatness of this *evill* or *mifery*, the greatness of Gods *mercy*. And let that which is *above all his works*, answer the feare of the greatest *evill* that can betide him.

Thirdly, against *capiat*, I'll set *invenit gratiam*, he's accepted of God; let *acceptus* then stand against *captus*.

And lastly against *moriar* I'll set *servando vitam*, against lest I die, I'll set *in saving my life*. And now collecting all, what reason had Lot to trespass against the authority of his Lord, against the duty of a servant, against the mercy of his deliverer? Why for fear of a *forte*, who was in *conspectu Dei*, in Gods sight? Why for fear of any *evill*, who had found *grace in the sight of God*? Why of the greatest *evill*, who had tasted Gods *mercy*

mercy magnified towards him?  
Why for feare any evill should take  
him, who was accepted of God?  
Why for feare of loosing his life,  
which God had so graciously sa-  
ved?

It is disputed by *Aulus Gellius*  
in his first book of his *Noctes Atti-  
cæ*, whether a servant receiving  
such or such injunctions from his  
Lord, may upon assurance of his  
masters greater profit, either  
leave undone his masters com-  
mand, or vary from it in any  
point or circumstance of mo-  
ment. Or whether there be re-  
quired in a servant such an obe-  
dience which the *Schools* call *cæ-  
cæm, infinitam, and irrationalem*;  
so that he ought to observe pun-  
ctually the command of his ma-  
ster, whether any unexpected ac-  
cident threaten losse and disad-  
vantage to accrew by doing that  
which was commanded, and an  
assured profit by doing the con-  
trary. 'Tis neither proper to  
this

*A. Gellius.*  
lib. 1. noct.  
artic.

this place nor my purpose to dispute this question, only give me leave to relate a Story by him recited, with which he seems to determine the question.

*Crassus Mutianus*, a man that by *Sempronius Asellio*, & other historians is reported to have bin happy in the joynt fruition of five of the greatest and chiefest of humane blessings, That he was the richest of the *Romans*, the most noble, the most eloquent, the most skilfull in the Lawes, and lastly, that he was High-Priest.

This *Crassus* obtaining the province of *Asia*, and there besieging a City called *Leuca*, sends to the chief Enginier of the *Molealenses*, (a People then in confederacy with the *Romanes*) to send him of two masts which he had seene in their City, the stronger and longer, of which he might make a battle ramme to batter the wals of the besieged City. The Enginier being a skilfull man, and pondering



ring with himself the use of the  
 mast, sends him, not according to  
 the direction, the bigger, but that  
 which he knew both easier for  
 carriage, and more fit for that use,  
 which was the lesse. *Crassus* com-  
 mands him to becal'd for, inquires  
 why he sent not that which was  
 commanded, & despising all rea-  
 sons he could alleadge, comman-  
 ded him to be stripped & scour-  
 ged with rods. Before you brand  
*Crassus* with the name of tyrant,  
 besides that you heare the testi-  
 mony of his wisdom, heare a  
 second in his reason. He thought  
 (*saieth mine author*) all authority  
 would be cheap and vile, *si quis*  
*ad id quod facere iussus est, non ob-*  
*sequio debibito, sed consilio non de-*  
*siderato respondeat*, if a servāt might  
 excuse the duty of his obedience  
 to which he is called by the fauci-  
 nes of his own advice to which he  
 was not called; and that obe-  
 dience would be too much en-  
 franchiz'd, if a servant might have  
 the

the liberty to make his owne counsell the *Oracle*, at which his obedience would consult, whether he should do or not do what his Lord commands.

Luk. 12. 47. If the authority of mans commands be so great and absolute, that it exacts obedience peremptory, and that obedience either neglected or altered, though upon the fairest pretences of the commander's profit, honour &c. deserve so severe a punishment, with *how many stripes shalt thou be beaten, thou evill servant*, that dost disobey, not man, but God, and that not for any reason on his behalfe (as that poor wretch that was scourged for *Craffus* his) but for thine owne private respects, honour, profit, pleasure, darest, though a servant, a creature, make thine own ends a sufficient reason to infringe the lawes of thy Lord, thy Creator, of thy God that cannot be deceived, of God that needs not any advice, or the

the correction of second thoughts? For be neither deceiveth nor can be deceived, of God that hath so absolute a power, by so many rights over soul and body, whose authority and direction are above questioning, either the power of the one, or the wisdom of the other.

The Centurion saith to one, go, and he goeth, to another, come, and he cometh, to his servant, do this, and he doth it. Shall God that is not as he, under authority, but above all, and from whom all other is derived, have lesse power over us? Let him say go, or come, or do this or that, he can heare nothing but *ne sic*, not so my Lord.

It was argument enough in the Schoole of Pythagoras *ἀντί-ισον, ipse dixit*, Pythagoras said so, to infer the truth of any paradox, and the faith of the Schooles is now a daies taught that obedience (if I say not slavery) that in Philosophy, Aristotle is like an Hea-  
then

Math. 8. 9.

Rom. 9. 5.

*then Pope, whose text is avouched with the authoritie of Canonickall Scripture.*

Marth 12.  
41, 42.

Ioh. 14. 6.

*These shall rise up in judgement against the men of this generation, yea and shall condemne them too, for they beleeve the sayings of Pythagoras and Aristotle, and behold a greater then both is here, that great Rabbi, that is the way the truth and the life, yet let him speak and we beleeve not his word, command and we obey not his law, but question both the truth of the one and deny the authority of the other, with not so my Lord.*

Thus farre of *Lots* Negative request, with the summary view, and ballancing his reasons, it now remaines that I proceed to a more full and particular survey of the reasons, which *Lot* pretends to justifie this dislike of Gods Councell, and maintaine his owne opinion. And the first is from the *difficultie of the taske.*



*I cannot.*

The way of the sloathfull man  
(saith Solomon) is upon thornes.  
Mans unwillingnesse creates a  
difficultie in the most easie enter-  
prise, and his feare a danger in  
the most secure way. *I cannot*, is  
many times and in many men  
nothing else but *I will not*, or *I*  
*have no minde* to this or that, and  
so methinkes it seemes to sound  
here, rather like a voyce procee-  
ding from the reluctancie of an  
unsubdued will, then the defi-  
ciencie of a fainting strength.

Prov. 15.  
19.

There is a Lyon in the way, saith  
the sloathfull man; there are a  
thousand dangers, saith the un-  
willing minde. Unwillingnesse  
creates monsters, and sets them  
up in her owne way, to which  
(like Nabuchadnezzar to the  
Image himselfe had made: it fals  
downe in feare, as he in reve-  
rence. Thus her owne fancies  
fright her, and with an unhappy  
skilfulnesse, where she findes no  
feares,

Prov. 26.  
13.

Dan. 3. 1.

feares, her owne feares makes them.

But on the other side, tis neer a miracle to observe, how much a ready and forward willingnesse can effect. Danger and difficultie are not lets, but spurres to her undaunted resolution, and so farre from amateing her, that they rather animate her; like a bullet that by grasing againe mounts, it takes a new and fresh courage at each obstacle, and in an heroicall disdain of the least affront, revenges in the second onset the disgrace of the first repulse.

Had *Lot* then brought a minde as willing to be commanded, as the command was in it selfe easie to be obeyed, there had been no exceptions, no demurs between *Gods* command and his execution, no pretences of fained feares, and divinations of I know not what evils might take him: but rather with a ready willingnesse and

and industrious alacritie, he should have shewed his obedience to Gods authoritie commanding, his faith to Gods Wisedome directing, and how ever, his thankfulness to Gods mercie delivering: he should then have said as the servants in Naaman to their master. 2 Kin. 5. 13. If the Lord had bid thee doe some great thing, wouldst thou not have done it, how much rather when he saith escape to the mountaines and be safe? or he would have taken up the saying of Shimei to Solomon, 1 King. 2. 38. The saying is very good, as my Lord hath said, so will thy servant doe: he would have answered his feares with his faith, and silenced his reason with his Religion; he would have done any thing but disobeyed, suffered any thing, or any evill, rather then have requited so gracious a favour with so distant full a reply, as not so my Lord, for I cannot.

But let us see what exceptions his

2 King. 5.  
13.

1 King. 2.  
38.

his sluggish feare can make against Gods injunction. *Escape to the mountaine.* Why cannot Lot? *I cannot escape to the mountaine leaſt ſome evill take me and I dye.*

God beſtowes an invaluable favour, which his thankfulneſſe ſhould have heard with all joy, and executed with all readineſſe. But behold delayes to Gods haſt, exceptions to his Counſell, diſtruſt of his protection, and almoſt a flat deniall to his command, a frowardneſſe, and repining teachineſſe, which would rather runne back in to the flame and periſh in Sodom, then be delivered in the mountaine.

*Escape to the mountaine!* ſaith froward Lot; theirs a command hath much kindneſſe in it, that drives me into more hazzards then it ſhuunes, and for one danger escaped thruſts me on an hundred? There's a journey indeed: to be performed by an aged



aged Father, with a couple of young and tender Virgins, and to be performed by such, and by such in haste, and in haste by them that are overcharged with an heavy burden of sorrow, for losse of kindred, goods, countrey, and all; already even halfe fainting with this sodaine violence and expectation of unheard of wonders: a journey of that length as must needs make some or all of us faint outright in the way, and so be overtaken by the fire behinde, or any other inconvenience which our weaknesse may give or others take to destroy us.

But sure the tediousnesse of this long way, will be recompenced in the end and the place we goe to make amends, for the difficultie of the way through which we goe. Alas no: when with much wearinesse we have overcome the tediousnesse of the way, whether come we? From

*a Citie to a Mountaine, from delightfome sweets of a pleasant valley to the disconsolate lonelinessse of a vast wildernessse: from a place surfeited with the delights of nature, to a desert that cannot supply her very necessities: from pleasant societie, to a melancholike solitarinesse, where life is a tediousnesse, and nothing else but a perpetuated act of a living death. And therefore Lord, if (as thou pretendest) thou dost truely purpose, and wilt magnifie that mercie which thou hast shewed to me hitherto: Then, O not so my Lord, for I cannot escape to the mountaine, least some evill take me and I dye.*

Thus hath Lot found Gods Counsell guiltie of hazzard and inconvenience by a jury of arguments, and produced many reasons to prove it as full of hazzard as he of jealousies, and yet all indeed, but the surmises of his feare and pretences of an unwilling minde.

So

So doth mans nature ever cavill against Gods commands, they are like this journey to Lot, up hill, hard and dangerous, the precepts he imposeth are impossible to be done, the crosses he inflicteth impossible to be suffered, his Commandements are like the Lawes of Draco written in bloud, such as are to deny our selves; goe out from the world: plucke out our right eye: cut of our right hand, and cast them from us: turne our left cheeke to him that smites on the right: love our enemies: crucifie our affections, starve our appetites in a voluntary abstemiousnesse. Paradoxes, (saith nature) full of contrarietie to the principles that were borne with us, full of harshnesse to our appetites, absurditie to our reason, impossible to our strength. Hard sayings who can beare them, who can beare them? And yet saith our Saviour. Mat. 11. 30. My yoke is easie and my burden

*Hujus legis omnia delicta capite plectebantur: ob quam causam Demades dicere solebat, Draconem non atramento sed sanguine leges Scripsisse. Vid. A. Gellium. lib. 11. cap. 18. Mat. 8. 34. Rom. 11. 1. Matth. 5. 29. 30. 39. 44. Gal. 5. 44. Ioh 6. 60. Matth 11. 30.*

Psal. 119.  
24. 35. 47.  
77. 174.

Act. 5. 41.

*burden is light : and David, thy Testimonies are my delight : and the Apostles after their stripes went away, rejoycing that they were counted worthy to suffer for the name of Christ.*

2 Cor. 4. 3.

Heb. 5. 14.

Matth. 16.  
23.

Ier. 17. 5.

How then ? the difficultie lyes in the perversenesse of *mans will*, not in the *hardnesse of Gods command*. As therefore the Apostle saith, *if our Gospel be hid*, 'tis *hid to them that perish* ; so say I, if Gods commands be absurd, 'tis *so to them onely who have not their senses exercised to discern good and evill* : and if it be harsh, it is to *them onely that savour not the things of God* : if it be impossible, 'tis *onely to him that trusteth in the arme of flesh and maketh not God his strength*.

Conquer then thy *Will*, and in that one conquest thou overcomest all other difficulties : get but that mastery of that, and then the wayes of God shall be like the motion of *Nature*, smooth.



smooth, and without rub or let,  
accompanied with earnestnesse  
in the onset, delight in the midst  
and successe in the end. Let God  
command what he will, thy o-  
bedience shall answer, *speake*  
*Lord for thy servant beareth: as my*  
*Lord bath said, so will thy servant*  
*doe,* and then shall it appeare as  
farre from truth, as thy thought,  
to answer as *Lot*, not *so my Lord*  
*for I cannot.*

1 Sam. 3.

9. 10.

1 King. 2.

38.

But tis now more then time  
to weigh his reason, and see what  
strength in that, can excuse his  
weaknesse, in his *I cannot.*

*Least some evill take me, and I*  
*dye.*

And is this all *Lot* can pre-  
tend, a surmise, a nothing to dis-  
prove Gods Councell, and prove  
his owne *I cannot*? Alas, what  
canst thou weake man, if thou  
canst not this? What will not  
pose the best of thy strength, if  
a meer surmise, - *à fortè*, it an  
D *aliquid,*

*aliquid*, if a *lest* and *some* *evill* can doe it?

O the weaknesse of distrust-  
ing man! What are we, while  
we hold not fast on the Rocke  
*Christ Iesus*, the best of us a *Pe-*  
*ter*, a *Gedeon*, a *Lot*? Behold a  
champion one of the *Lords wor-*  
*thies*; yet see his strength, (his  
weaknesse I should say) see what  
can trouble him. Heres no re-  
alitie of *evill*, nor needs there  
any to perplexe him: a feare, a  
thought, a very shadow will  
serve to melt his substance into  
the cold swet of feare: a pre-  
sumption of his owne, *Ne fortè*  
*malum*, *least perhaps evill*, and  
*ne fortè aliquid*, *least some evill*;  
I know not what *evill*, 'tis inde-  
terminate, and *ne fortè si aliquid*  
*malum sit* (*capiat*, *least some evill*  
*take me*, and *ne fortè*) & *aliquid*  
*malum sit*, & *capiat ne moriar*,  
*least if it take him it be mortall*,  
*least some evill take me and I dye*.  
It's *casuall* whether there be an  
*evill*;

evil; the casuall if there be,  
what it is; it is casuall if it be,  
and be great, whether it take  
him, lastly it is casuall if it be  
me, and that one a great one, and  
it take him, whether he dye, and  
yet righteous Lot cannot, dare  
not, will not goe the mountaine,  
ne forte aliquod malum capiat &  
inuriar, least some evill take me  
and I dye.

What needs the bloudy sword  
of the slaying Angel, as against  
the *Assyrians*, the fighting of the  
Sinner in their courses, as against  
*Sisera*, the warring of the Ele-  
ments, as falling of fire from hea-  
ven, as on *Sodom*, infection of  
the ayre as against *Ierusalem*, on  
verflowing of *Water* as on the  
old world, gaping of the *Earth*  
as on *Corah*, *Dathan* and *Abi-  
ron*? What need the swarmes of  
flies, bands of locusts, frogs, lice  
or other his creatures, which  
stand ready to be the agents and  
ministers of his vengeance a-  
gainst

2 Kin. 19.  
35.  
Iud. 5. 20.  
Gen. 19. 24  
Ezek. 5. 12.  
Ezek. 6. 11  
13.  
Gen. 7. 20,  
21.  
Num. 16  
31, 32.

gainst sinfull man, when God can make *man himself* his owne punisher; *his owne* feares, his owne imaginary feares, his own torment and executioner, drive him with himself, from himself, even to such an extasie of feare, as shall make him (to cure them) to compound with the King of  
 Isa. 28. 15. *feares death*, and make a covenant with bell, that he may shunne the present horroure of bell?

But now, to shew as well the weaknesse of *Lots* argument, as of his *I cannot*: suppose for thy *fortè*, are all *evill*, for this *aliquid*, *one certaine*, and of certaine danger, yet might he have stood assured in the *capiat and moriar*, that it should neither take him, nor be dye.

For what? doth thy *fortè* deifie a blinde chance, and put out the eye of *Gods providence*? or hath that providence (which thou must needs confesse in *Sodom*) left thee at the gates of it, and



will accompany thee no fur-  
 ther? or was thy safety from the  
 thong of the *Citie*, that thou  
 art shode to be with God alone  
 in the mountaine? or dost thou  
 thinke him, as they did after, a  
*God of vallies and not of the moun-*  
*taine*? or if thou thinke none  
 of these, why dost thou thinke  
 there can be any danger in obey-  
 ing Gods Counsell or command?  
 Dost thou thinke *He* doth taske  
 thy obedience with a command  
 that hath any danger, *who* there-  
 fore doth command thy obedi-  
 ence, that thou mayst escape a  
 danger? If thou thinkest Gods  
 purpose be not to deliver, why  
 wilt thou leave *Sodom*, why wilt  
 thou obey in *that*? If thou  
 thinkest Gods purpose to be to  
 deliver thee, why dost thou not  
 obey in *this*? Why not to *the*  
*mountaine*, dost thou thinke the  
*nearer beaven* thou goest, thou  
 goest the further from him that is  
 the *God of beaven*?

1 Kin. 20.  
 28.

Well

Pfal. 34. 7.

Well mightest thou have answered thy feares, as the *Wife of Manoah* did her husbands. *Judg. 13. 23.* If the Lord (said she) were pleased to kill us, he would not have accepted a burnt offering at our hands, neither would he have shewed us all these things. So might Lot have argued. Did the Lord deliver me from so great a danger as the flames of *Sodom*, and will he betray me to my petty feares in the *Wildernesse*, and He with whom Angels denyed not to lodge, will they not pitch their *Tents* about my *Tabernacle*, to guard me? and againe, if God was pleased to reveale his counsell to me of destroying *Sodom*, would he not as well have told me of any danger, if any were? is not that power, which can so miraculously punish the *Sodomites*, great enough to preserve me, if he be willing, and that he is willing, this deliverance from this

the common judgement assures  
me of more then common fa-  
vour? *Nam potest tot miraculorum*  
*scelus perire*, he for whom so ma-  
ny miracles were done its im-  
possible he should miscarry.

I will therefore obey readily  
(might Lot say) since God com-  
mands lovingly, I will goe, since  
God sends me, and though my  
reason dispute against it, and my  
fears present me with a thou-  
sand hazzards, I'll neglect all: I  
have a commission, Gods com-  
mand will carry me through an  
host of opposing dangers.

For indeed, what is it that I  
can feare? is it *solitarinesse*? He  
is never alone whom God accom-  
panies. Is it *melancholy*? the light  
of Gods countenance shall shine up-  
on me. Is it *theeves*? amongst a  
throng of men violently bent to  
destroy me, God delivered me,  
by blinding them, and cannot he  
much more hide me from a few  
wandering robbers? Or is it  
want?

Psal. 4. 6.

Psal. 147.

9.

1 King. 17.

4. 6.

Heb. 11. 33

Isa. 11. 9.

Rom. 8. 31.

want? He feedeth the young ravens when they call upon him, may he can make the young ravens feed his servant. Or is it last of all, wilde beasts? he can stop the Lyons mouthes, and the wilde beasts shall not hurt nor destroy in all his holy mountaine. What is it that thou canst feare? is it any of these, or all of these or more then all? Yet, if God be with thee who can be against thee?

Yet all Gods former favours reall and many, cannot winne the conquest of these few, and those onely supposed feares: but he unthankfully forgets the one, and sluggishly yields to the other.

God was pleased to make Lot his host, but now he makes his guest a stranger: his safety in Sodom, cost God a miracle, the blindness of many: yet Lot, more blind then they, thinkes him absent who is every where present, in whom he lives, moves, and bath  
his

A&amp; 17. 28.



*his being*, gropes with more absurditie then the *Sodomites* for *Lot's doore*; for him that is within, without, above, beneath, fills all places, and is excluded from no place, for him that goes where he will he cannot misse. Yet *Lot* sluggishly yeelds to his owne feares, and the miracle that God had shewed in *blinding the Sodomites*, and *carrying him without the Citie*, cannot winne the conquest of his distrust, but he feares to follow Gods directions, *least some evill take him, and he dye.*

I am divided in my wonder at Gods patience, and mans distrust.

Take here then first a measure of that which is indeed *immensurable, the Patience and long suffering of Almighty God*, whom though we *daily*, *houerly*, nay each minute *provoke*, and answer every act of his goodnesse, with some *fact* of our unthankfulness, yet still he continues his mercies, and even while we are

Psal. 7. 12.

finning against him, even then, is he doing good to us.

What mercy not more then morall and mortall so ill requited, what *patience* lesse then *infinite* so often abused, would not turne to revenging fury, breake forth into wrath and indignation?

Excuse the homelineffe of a *fable*, and let the goodnesse of the morall win your pardon of the tale it self. Tis thus;

*A mortall* being in heaven, from whence he might behold the earth, as a little Mole-hill, and men, like Ants, busie in the eager pursuit of their unquiet desires; amongst other things he sees a thief picking the purse of one that had lately before saved his life. Our *mortall* being passionately angry at so foule ingratitude, and unable by reason of the distance to call to them, grew so iraged that he caught up *Jupiters tripos*, and threw it at the malefactor.

malefactor. *Iupiter* enquires for the author and cause of his throwing, and finding it, *exeat* (saith he) *è cælo affectus mortales, qui dum, &c.* Away with mortal affections out of heaven, and from the government of the world, which would quickly either leave no stooles in heaven or no men on earth.

Si quoties  
peccant  
homines  
sua, &c.

The *morall* shewes us the difference betwixt *God* and *man*, that it would be woe unto the world, if *God* were, as man touched with humane passion.

Secondly, take notice here of *mans distrust*, *God* had graciously wrestled with *Lots* dulnesse, and when he would have by his sloathfulnesse and delays destroyed himselfe, was pleased, (rather then he would let *Lot* destroy himselfe) to use a loving violence, by force to carry him and set him without the Citie. Yet now, him that *God* would save, when he neglected himselfe, he feares

Gen. 19. 16

feares that *God* would neglect him, when he would save himselfe.

Never had man more cause of confidence. So many favours might have excused if not patronized an over bold presumption, and set him so farre from distrustfulnesse and feare of danger, that he might with farre more reason have run into a neglective carelesse of himselfe and danger. He might have found seeming reasons, and a shew of argument for such a fault, but there is not in all *the topickes of invention* any argument or colour to hide so foule a distrust.

What obstinacy and basenesse is in the distrustfulnesse of man? The arguments of *Gods providence* are beyond our numbering multiplied even with the minutes of our lives, and yet are our feares more frequent then our dangers. Let *God* deliver us from the greatest evils, we dare not trust him  
in



in the least : deliver us from a thousand, yet we dare not trust *him* in one. All *his* mercies exhibited to us, in bestowing continuall favours upon us, in preventing imminent dangers, in delivering us out of many troubles and afflictions that have oppressed us, all these cannot merit our trust in *him*, or arme us with undaunted confidence against an appearance of danger ; but as if there were no *God*, or as if that *God* *slumbered and slept*, and intermedled not in the government of the world (as the Stoicks fondly dreamed) we shrink and tremble at sight of every danger, and to secure our selves thinke it a surer way to run to unlawfull shifts, then relye on the assurance of *Gods* providence. And as if *Gods* band were too short to reach from Heaven ; we thinke it a farre safer way to catch hold of that which is next us, even any poore, unlawfull, and therefore helps

Psal. 121.  
4.

Heb. 11. 1.

helpes shift which our owne reasons shewes unto us. So wanting that eye of faith (*which is the evidence of things not seene*) and looking onely with the eye of sense, we judge that God nor sees nor regards, because we see not *him*. Each new danger awakes a new distrust.

Exod. 13.  
14. 16.Exod. 12.  
29.Exod. 14.  
10. 11. 12.

What testimonies had God given to the captive *Jewes of Egypt* of an especiall love to them, that for their sakes had shewed the strength of his mighty arme, in so many *unheard of wonders*? Is it in the belief of man that any danger could beget their distrust? Yet see, they are no sooner redeemed, by the death of so many soules as *that night of borrou* caused (that might indeed be red for them and blush at their so fowle, so monstrous distrust) but they on the first occasion are ready to undervalue their deliverance, and wish rather to have served the *Egyptians*, then to dye  
(as

(as they feared) in the Wilderness.

A deliverance may yeild us comfort for the present, but as if of a *transient nature* it ends there, and seldome doe we improve it to arme us in the future; so relying on transitory and vaine helpes, every assault of danger looses the joynts and shakes the strongest of our weak built resolutions.

If God should say to us in our misery as he did unto the *two blind men*, Matt. 9. 29. *According to your faith be it unto you*; it would be ill with us, each affliction would overcome us, and the shrinking of our faith soone call on us misery enough to overwhelm us: our owne despaire would open us a gulfe, a grave wherein we should bury together, both our selves and hopes, upon which (like that *great stone rowled upon Christs Sepulcher*) our miseries should lye with so great

Matth. 27.  
60. 66.

great weight, as would crush, and at last shrink us into the lowest pit of hell.

If God should not finde a better motive in his owne infinite goodnesse, a better cause in his own Sonne to deliver us when we are oppressed, alas what danger, what misery so poore, that is not too strong for the weakness of man? What could our knowledge foresee? What could our wisdom prevent, of those evils we did foresee? What could our vaine and transitory helpe overcome? May the Eye of our knowledge being disturbed by our feare, would present evils with more horreur: nay should not our knowledge hurt, not help us, whiles it lookes through the false perspectives of confidence and feare, it so making evils greater or lesse then indeed they are? Yea and should not our wisdom rather hurt then helpe us, while relying on the opinion



opinion of it own abilities, it rather makes us secure, when it could not make us safe? Yea and should not the best meanes our owne wisdom could supply us with, rather hurt then helpe us, when they should prove onely like *broken reeds to which when we should leane, they breake, and so runne into our hands?*

Isa. 36. 6.

*Pessimus in dubiis augur timor.*  
 -- Feare is the worst Counsellor.  
 Yet these transitory helpes, are the forts of our greatest strength, and they to which we owe both the most of our trust and thanks. We deifie nature, and relye on selfe-unnable meanes, as if a redeemed captive should reverence the sword and not the man that used it to his rescue. Alas these things we trust to, they are but *agent of the first and prime cause,* things which in themselves carry an equall indifferance to be as well the Ministers of *his* vengeance, as mercy. *Heat,* the greatest comfort

Statius, lib.  
 1. Thebaid.

comfort of sublunary things, so that it is called the *Father of generation*, yet how often hath that father (like *Saturne*) eaten his owne children? *Moysture*, the *mother of generation*, yet often hath her wombe proved a tombe, and swallowed up her owne issue?

There is nothing in the world proved either by more frequent or more demonstration then *providence*, yet nothing in our practise more questioned. Who beleeves God further then he sees him? Where is the *faith* of those *ancient worthies* that beleeved *above*, against *hope*, against the *evidence of sense*, and beyond the possibility of nature, when naturall reasons might call their *faith* absurd, foolish, impossible? If God come, shall he finde *faith* upon the earth? shall he not finde it is vanished into its *object*, and become a *thing not seene*? Or if we have any *faith*, 'tis but all *sensitive*,

Heb. 11.  
Rom. 4. 18.

Luk. 18. 8.

Heb. 11. 1.

sensitive, and must take information from our eye, our eare, our senses. *Give the Jewes a signe* and then perhaps they will believe. *Give Thomas* an ocular demonstration, *Let him see the print of the Nails in our Saviours hands,* let him thrust his fingers into his side, and then he will acknowledge my Lord and my God. Give me some ground for my faith to walke on, otherwise I must needs be at the brink of despaire. I cannot like *Peter walke upon the water,* or if I doe, the rising of a wave shall dash my confidence into despaire, and as if every hollow of the waves were to become my grave, my faith and I, must both sinke, and I cry out with him in despaire, *Lord save me I perish.*

But O Lord, doe not thou make good our feares to us: O be not in so remote a distance as our diffidence would set thee, nor yet as a judgement of our distrust-

Ioh. 4. 48.  
Ioh. 20.  
25. 27. 28.

Matth. 14.  
29. 30.

trustfull fears withdraw thy protecting favours.

Psa. 121. 1,  
2.

2 Kin. 6. 17  
Psal. 34. 7.

Matt. 17.  
20.

Psa. 125. 1.

Psa 91. 7.  
Sec.

Luk. 10. 19  
Rom. 2. 7.  
10.

What use shall I make of that hath beene said; but even that of the Psalmist, *I will go unto the mountaine, from whence my help cometh*: Learn to looke with the eye of faith, more than reason or sense, and then shall we see a guard of innumerable Angels incircling us, pitching their Tents about our Tabernacles, and let the miseries of wanting it increase our desire to get it, one graine of which, even no bigger than a graine of Mustard-seed, if we were owners of, we might remove a mountaine, but wanting faith, a danger that is but as a graine of Mustard-seed, is able to move us.

But be that trusteth in the Lord shall be as Mount Sion, that shall never be moved, but standeth fast for ever: No evill shall come neere him or hurt him, and after a glorious victory of all miseries here, he shall be crowned with glory and



and eternity hereafter.

Let us not then in a good cause be ever deterred, by the vaine affrights of feare or danger. The goodnesse of the cause ought to animate us, in the evilnesse and hardnesse of the way to accomplish it. If God be the author, the devill cannot be the hinderer. Honesty and goodnesse shoot in stright lines at the last and best end Gods glory, and God will as certainly prosper the meanes as he doth propose the end.

*Verum & bonum convertuntur* (say the Schooles) Truth and goodnesse are reciprocates, there is no goodnesse without truth, no truth without goodnesse. *Magna est veritas & vincet*, great is truth, and shall prevaile, so all goodnesse in the strength of truth shall at last overcome. *The winds may blow, the raine fall, the floods beat upon thee, but thou shalt not fall, for thou art grounded upon a rocke.*

Matt. 7. 24.  
25.

Hast

Gal. 5. 7.

Hast thou begun then a noble, a glorious action, which redounds to Gods glory, the Churches and Common-weal's good, *Incapisti bene, quis impedit?* Thou hast begun well, who hath bindred thee that thou continuest not? If the action was evill, why did you undertake it? if the action was good, why do you not hold on? What if slanderers back-bite you and traduce you? What if authority frowne, what if envy maligne? what if the multitude rage, and the people imagine a vaine thing? thou hast Gods commission; say not then I cannot, 'tis but *ne forte malum capiat & moriar*, but a lest some evill take me, and I dye.

Psal. 2. 2.

Psal. 2. 3.

Thine owne cowardize, thine owne weaknesse may conquer thee, but all these, though they take counsell together, shall not be able to withstand thee. If God set thee 'on worke, he'll beare thee through, maugre the opposing fury of the devill and all his agents.

gents. Go on then in the strength of the Lord, and be victorious. I tell thee, if for the fortè, there be an evil will reall, that threat thee: Si capiatur if it take thee, si moriari, if thou die, yet know whether thou live or die, thou art more than conquerer. It's better fall in a good cause than prosper in an evil one. Onely let not thy feare betray Gods cause to miscarriage. If death it selfe be threatned to thee, die. Canst thou ever have a better end, than to die for that end for which thou and all things were made, Gods glory? which grant (O Lord) that we may propose unto our selves, in all our thoughts, words and works, that glorifying thee in this life, we may receive eternall glory and felicity from and with thee, in the life to come, and that not for any merits of our own, but for his sake who hath dearly bought us, to whom with the father, and the holy Spirit, be ascribed all honour, praise,

Psa. 71. 16.

Rom. 14. 8.

Rom. 8. 37

praise, and glory, now and for ever. Amen.



GENES. 19. VERS. 20.

*Behold now this City is neere to flee unto, and it is a little one. O let me escape thither (is it not a little one?) and my soule shall live.*

**I**T is a property of *Divinity* not to erre. Perfection is a White, at which all of us ought to aime, none may hope to hit. The best men have their errors and imperfections, *Optimus ille est qui minimis urgetur*, he's the best man that hath least, he's no man that hath no faults. Let him be excepted, that was without exception, him that being man was more then man too, CHRIST JESUS, God and man, in whom there was no fault, neither was guile found in his lips. All others are



are comprehended under the condition of sin, which they shall never put off while they are clad in these robes of flesh.

The best of Gods Saints have had their slips and falls, and to make them flye forth from themselves, to a better and surer hold, they have had often remembrances of their owne weakenesse, in many grievous wounds, and bitter derelictions, have often fallen, been wounded with the weak reed of their owne strength.

Wonder not then if you behold a *David* defiling his hands and heart with innocent blood, and unlawfull pleasures. *David*, though a man after Gods owne heart, was but a man. Wonder not to behold a *Solomon*, the wisest among the sonnes of men, committing a double whoredome, *Spiritual* and *Corporall*; *Solomon*, though so wise, was but a man. Wonder not that *Peter* so foully denyed and abjur'd his ma-

2 Sam. 12.

2 Sam. 11. 5

1 Sam. 13. 14.

1 Kin. 3. 12

1 Kin. 11. 1. 4.

Mar. 14. 66 67, &c.

E

ster,

ster, unlesse you wonder that Peter was a man.

We receive with our birth and nature, two inevitable conditions; *peccare & mori*, to sin and to dye. And though it hath beseeemed the piety of the Churches children to justifie the Patriarkes against the bitter taunts of scoffing Ishmaelites, and uncircumcised Philistines, and like the good sons of Noah, to go backward with the vail of charity in their hands, and cover the nakednesse of their fathers: yet must not that vail of charity blindfold our judgement, so that we altogether deny those faults to be, which we would have concealed from the scorne of irreligious men. *Diminuit culpam excusatio, non tollit*. God would have the errours and faults of his Saints as well to stand upon record, as their vertues; and therefore, as Seneca sayes of Alexander his murder of Calisthenes: *hoc est Alexand. crimen eternum quod nulla*

Gen. 9. 23.

Seneca Nat.  
quæst. lib. 6.  
cap. 23

*nulla virtus, nulla bellorum felicitas redimet.* This is a blemish that shall eternally sticke on *his* faire name, which no vertue of *his*, nor the glory of all *his* victories shall redonne: *quoties enim qui dixeris; occidit Persarum multa milia, opponetur & Calisthenes: quoties dictum erit occidit Darium, opponetur & Calisthenes; quoties omnis Oceanus tenuis vicit, ipsum quoque tentavit & imperium, &c. opponetur sed occidit Calisthenem.* As often as it shall be said, he slew many thousands of *Persians*, yea but it shall be said againe, he slew *Calisthenes*: As oft as it shall be said, he conquered *Darius*, yea but he kill'd *Calisthenes*: As often as it shall be reported to the renowne of his name, he subdued all to the very *Ocean*, and it too, and removed his Kingdome from a corner of *Thrace*, till it knew no other bounds, but the same with the whole earth; but, as a check to all his glory, it shall be

said, yea but he kill'd *Calisthenes*.

Thus it is in the blessed Scripture, with many of the *Lords worthies*, whose religious life and integrity deservedly calls upon our wonder to behold them: but then againe, lest they of themselves should entertaine too high an opinion, or we of them ——— *desinit in piscem*, some traitly or foul slip like *Philip's* boy tels them, *they are but men*, subject to like infirmities as we are, sinne it selfe not excepted. No marvell then if we finde *righteous Lots* arguments against Gods counsell and direction, guilty of weaknes and folly, for all his confidence in his *Behold now, this City is neere to flee unto, &c.*

Seest thou a man wise in his owne conceit? there is more hope of a foole than of such a man (*Saith Solomon*) Prov. 26. 12. The opinion of our owne wisdom is the greatest argument of our folly.

*Seneca.*

*Multi* (saith *Seneca*) *potiusse per-venire*



*venire ad sapientiam, nisi putassent  
se pervenisse* : many men had been  
wise, if they had not beene too  
wise; and if they had not preven-  
ted themselves with the swolne  
droppe of selfe-opinion, had  
made a wholesome growth in so-  
lid wisdom. Many men had  
gone farre, if they had not look't  
backe on their progresse, in a  
multiplying glasse, and so  
thought they had gone farre al-  
ready.

This overweening conceit of  
our owne knowledge, as in all o-  
ther learning, so especially in the  
height of *divine speculation*,  
things (I meane) which trans-  
cend the reach of reason, is most  
dangerous. I dare in those com-  
mend a *faith implicita*, and prefer  
*cæcæ obedientiam & fidem*, the  
*blind and budling faith of Papists*,  
before the most nice and oculte  
of the most learned. Credulity  
there takes the place of reason,  
and that, without usurpation:

where we have a *new Logicke*, and *authority becomes the best argument*. To oppugne Gods truth or counsell with our reason, is no lesse than the extremity of folly, and impudence : we must deny our reason, become foolish, nay absurd to our owne wisdom, believe above, against it.

To defend Gods truth or counsell with our reason or arguments, is a foolish and unwarranted zeale, and which action doth more question our judgment than commend our zeale. Though the *Arke of Gods truth* seeme to us to be *shaken* by the opposers and enemies of it, so that it appeare to be in *danger of falling*, yet ought not we to be so indiscreetly zealous, with *Uzzah*, to uphold it with the *weake band* of our reason. Our obedience is then best, when it seemes most absurd : when it lookes only on the authority of the commander, and yet that without more

2. Sam. 6. 6,

7.

more examination concludes an  
exemption of the command.

It was the triumph of *Abra-  
ham's faith*, that above, against hope  
he believed God, when *Sara's womb*  
was now dead. It was the triumph  
of his obedience to be ready to o-  
bey God, in sacrificing of his *own*  
and *only sonne*, when nature and  
reason had the fairest plea that  
could be against it, and might  
judge it unnaturall, unreasona-  
ble, monstrous and wicked. But  
he look't rather to the *author* than  
matter of the command, and mea-  
sured not the justice of the action  
by the rule of reason, but confi-  
dered the reason of his obedience  
in the will, power and justice of  
*him who* commanded, *who* is a law  
to *himselfe* and to all others.

It had beene well with Lot, if  
his obedience, his faith or thankesful-  
nesse, the first to Gods authority  
commanding, the second to his  
wisdoms directing, the last to  
Gods mercy delivering, had  
made

Rom. 4. 18  
19, 20.

Gen. 22.  
10

made him follow the Angels direction, and gone unto the mountain: but while he will be so wise to teach his teacher, God shewes him his folly by experience, and makes the mountain, which (if he had gone when God bid him) a place of safety, God (I say) makes it afterward (when he goes on his own errand) the place of his punishment.

You have heard before *Lots negative request*, with the reasons of it, *not so my Lord, for I cannot*. Now it remaines that we come more particularly to handle his *affirmative request*, and reasons of it. *O let me escape thither; to Zoar.*

In the *affirmative request* we observed, First the order of it, and Secondly the matter of it.

1. The order of it, that it comes in the rere of his arguments, under the lee and shelter of them, we will therefore reserve to it the last place, and here first take



take notice of his *Asteriske* or  
note of attention before which be-  
trayes his confidence in the equi-  
tie of his request.

*Behold now*, sayes Lot.

How weake is our wisdom, yet how strong our confidence and opinion? yet obstinacie and pride beare up our opinions, even against God himselfe, so that with a sawcy presumption, we dare capitulate and indent with him, nay even chalk him out the way with a *not so*, for I cannot but *behold now*.

*Behold now*.

When man lookes through the *false medium* of his owne affection and passion, what monstrous errours and *solecismes* doth he count? The *intellective* part of the soule, is like a cleare and undisturbed fountaine, wherein the forme of things is truely represented: but when once the *affections* (which are the *muddy and earthy parts* of the soule) are stirred

stirred up, it becomes a dirtie puddle, wherein things are represented *blindly, lamely, and falsely*. The *istericke* eye wonders that others see not all things yellow as it selfe does, and calls that others blindnesse, which is indeed its own infirmitie. *This City is new*. Yea 'tis so neer thy affection that a *just distance* being wanting (*a condition of perfect sight*) thine eye must needs commit an error. If God therefore *behold*, he shall but see thy error, rather then any thing that may move him to condescend to thy request.

*Behold now*. Why, as though thou saw something that God saw not, or as though He that had power to deliver thee, could want wisdom to direct thee, but He must be directed by thee, with a *not so my Lord, but behold now*.

*He that made the eye shall not be see? He that made the soule and invested it with that noble and*

and small facultie of understanding, shall not He understand?

*Natura agit per lineas breuiiores,* (saith Philosophy). Nature is neuer superfluous in her actions, but goes the neereft and most compendious way to worke, and shall the God of nature, not doe so much more?

God is in Heaven and thou on the Earth (saith Solomon) if then He hath the advantage of the ground, as much as the heaven is higher then the earth, needs He to be lifted up on the shoulders of us dwarfes? needs that Sunne of light our candle, that Ocean our spoonefull, or that first intelligence our information or direction of *not so my Lord, but behold now?* must He be beholding to thee for thy *behold now?*

*Behold now.* Why? as if God saw as man saw. Our eye is hindered by *darkenesse*, by *distance*, by *interposiure* of a grosse body. Being not hindered, what sees it, but

Ecclesi. 5. 2.

but colour? It is terminated in the outward *surface* and *superficies*, never penetrating into the inmost and retired essence. But *Gods eye* is not as mans, neither doth *He* looke as man looketh. Within, without, hidden, covered, darke, light, are words, and things, to which onely mans weaknesse hath given a being; to *that eye of the world* there are no such *distinctions*.

Here then (for a word of use) let us see the vanitie of many men, who think with the colour of an excuse (which our ignorance hath unskilfully doubted) to bleare the eyes of that *all discerning wisdom*, to which *thoughts* themselves (things of weakest essence and neereft nothing) are open and apparent.

From the *Asteriske* and note of attention *behold now* I come to *Lots reasons* to urge his *affirmative request*, which argue more the good mans affection, then enforce

Heb. 4. 13.  
Psal. 139.

2.



enforce his conclusion.

*Innocentia melior est quam eloquentia.* Innocence (saith *Quintilian*) is better then eloquence and a good cause then a good Orator. *Magna est veritas & praevalerebit.* O there's a confidence in truth, better t<sup>h</sup>en all the flourishes of *Rhetorick*, all the proofes of reason. Each colour implies some defect, and each prooffe some doubt, that doubt, a possibilitie of the contrary. And therefore it hath usually beene the guise of innocence to make no argument her best argument, and the slight of reason, the reason why she should not be slighted.

It was a brave and heroicke scorne in the *African Scipio*, when being accused of treason against the common wealth, he (instead of answering) led the people to the Temple to give thanks for that renowned victory (that day twelve moneths before

*Quintilian*

*Titus Livius.*

before) by him obtained. *Scipio's* vertue scorned to bee defended, let his actions not words speake for him. And me thinkes more could not have been said for *Scipio* then this silence, and his disdain of defence did out doe all oratorie. And verily truth (like a *perfect cube*) needs not these poore props: let falsehood and a weake cause strengthen their weake credit with these mercenaries, that like Tartars or Switzers will be hired to either side for the better pay. *For indeed our corrupted reason is become the onely advocate to passion and affection;* and so vassatized unto them, that as it is the greatest of our taskes, so is it that, wherein she shewes the best of her abilities, in making good the most desperate and forlorne cause.

Our affections first resolve, and then make reason harrow all the *Topicks of invention*, to finde defences, if not excuses, using herein

heres poore reason as a great  
~~Prophet~~ not long ago his clergie.  
For having a desire to marry  
within degrees unlawfull, he  
set his learned men on worke to  
prove it lawfull, and againe af-  
ter a while (being cloy'd and de-  
siring change) set them againe on  
worke to prove the former mar-  
riage unlawfull.

Nay! so monstrous is the folly  
of our credulitie, when our  
affections claime a strong inte-  
rest in the cause, that the same  
arguments shall serve us to prove  
*contradictions*, yea and the same  
reasons perswade or confirme the  
lawfullnesse of that, which in  
themselves prove it most unlaw-  
full.

Witnesse the words of my  
Text, with the two precedent  
verses, in which *Lot* would prove  
*Gods* Counsell as full of danger  
as his owne of convenience and  
safety, when as all the reasons he  
can alleadge, prove the flat con-  
trary.

For

1.

For first, *This Citie is neere to flye unto and it is a little one. This Citie.*] Is it a *Citie* and not the more likely to be finfull? It is *Bela*, a *Citie of the Plaines*, and not more likely to be in the same manner and degree finfull?

2.

Secondly is it *neere Sodom* and not the more dangerous? nay is it *neere* as well in condition as place? how much more likely to be joyned in punishment?

3.

Thirdly *is it little*? how much more reason to be destroy'd? For saith God to *Jonah* should not I then spare this great *Citie Nineveh*, wherein are more then sixescore thousand persons, that cannot discern betwixt their right hand and their left, and also much cattle.

*Jonah 4. 11.* How contrary is Gods argument to *Lots*? God will have a *Citie* spared because it is great, *Lot* because it is little. But these rich and fruitfull plaines had much endeared the heart of the good *Patriarch*: loath he

was



was to change a *Citie*, and a plentious valley for a *mountainous and rockie desert*, and therefore though *God* be his immediate Counsellor, the end his safety, yet being interested by affection, against the authoritie of his *Lord*, the dutie of a *servant*, the mercie of a *deliverer*, doth *Lot* struggle first by delayes, and then with forced reason to prove *Gods* Counsell full of danger, as his own request of convenience and safety. Nay so farre hath his affection blinded him, worse then the *Sodomites* at *his doore*, for they could not see, because the *Angels* blinded them, *Lot* could not see when the *Angels* directed him.

I think misguided, un sanctified reason, doth rather breed suspicions then cleere them. *Syllogismes* never compounded controversies, seldome the law friends. There is indeed an *abstracted Logicke*, which prescribes  
formes

*formes and motions*, but follow it into the practice of men, it hath still *one terme more then it should, affection or passion*. The Lawyer hath not he his *rationem tinnulam* for his *quantum argumentum*? and what wonder then if in a double sence he commit *fallaciam in quatuor terminis*.

Nor is it thus onely in our every dayes actions and occurrences, which according to our interest reason must justifie or at least excuse, but as if that *evxv-xlonuδia*, that circle of Arts, had made them mad too with walking in it, the Schooles themselves and Universities, have *matriculated* the same dotage. Who would not un studie reason and befoole all arguments, that should see a *thesis affirmative* proved by many reasons, his true *Negative* proved also, yet both answered, and after a long progresse with inquisition and industry, arrive fairely at the same point

point where it begun, and end  
in the greater doubt? *Quid bo-  
est, nisi insaniere cum ratione?*  
Whats this but to be a learned  
foole, and with great labour to  
make Cob-webs to be swept a-  
way? *Magno conatu mugas!*  
Would not this (*miser things of  
faub*) be enough to make a man  
a *Skeptrick*? Sure we need not, to  
the native weaknesse of our un-  
derstanding and reason make it  
more wretched by this slavery,  
and mancipation to our affecti-  
ons and passions, unlesse to  
a weake eye we would throw  
in dust. But I leave them in  
their maze and come to *Lots*  
arguments themselves to enforce  
his request, and first of the *object*  
of his bebold; the first reason of  
*Lots* affirmative request, being a  
*qualitate*.

*This Citie, 'tis a Citie.*

In which (as in the rest of his  
arguments) I might propose to  
my selfe this order. Every argu-  
ment

ment or reason hath *veritatem* or *veritatis speciem*.

1. First then I might shew the probabilitie of his argument.

2. Secondly, the fallacie.

3. Thirdly, we might draw from either some use for our selves. I might thus improve the matter of my text unto a large compasse, if I should dilate particularly *pro* and *con* on every of his arguments.

As first in this first argument that it is *a Citie* the other *a montaine*, I might shew you in this one three severall motives to *Lots* desire, *Plentie*, *Societie*, and *Safetie*. Then in answering these againe, I might (without beirg *Heterogeneall*) dilate upon the commendation of their opposites *Povertie* and *Solitarinesse*, each of which besides the true determining and moderating of our desire of these, might suffice to hold discourse beyond the limits of your patience. But I shall



shall content my selfe to glance at some of these, rather then to tye your patience in a long discourse.

First then of *Lots first argument. This Citie.* Tis a Citie, the other a rude and barren mountaine.

*This Citie* was before time called *Bela* as appeareth out of *Gen. 14. 8.* untill this occasion of *Lots* request, and the reason of it, altered the name to *Zoar*, which signifies *little*, because he said *it is a little one, and is it not a little one?* It was one of the *five Cities of the Plaines*, called the *Plaines of Jordan*, a Valley wherein nature prevented the labour of the industrious husbandman, in a voluntarie and unbought fruitfulnessse, so that it needed not to be watered with the sweat of industry to make it fruitfull, but of it selfe yeelded to the inhabitants occasion of idlenessse, to the neighbours of  
envy,

*Gen. 13.  
10.*

Gen. 13.  
10.

envy, and to all of wonder. Such a place it was, that it grew to a word exemplary to set forth the pride and height of fruitfulness. *It was watered like the Garden of God, and like the plaines of Jordan before the Lord destroyed Sodom.*

Here were then three strong attractives to *Lots* desire, *Plentie, Societie, and Safetie*, and in *this Citie* all these three concur to make life securely happy. Abundance of wealth and delicacies to refresh the body, abundance of company to delight and cheer the minde, and then safety which onely makes the other consummate in the securitie to enjoy them.

*Quint. dialog. de O-  
ratoribus.  
pag. 689.*

For plentie and riches it is true that *Quintilian* sayes, *Divitias facilius est ut invenias qui vituperet quam qui contempserit.* Its easier to finde a man that will dispaire them, then that will despise them, one that can in the *Schooles* wittily declaime against them,

them, rather then one that will  
disclaime them. *Quis nisi mentis*  
*imper?* he shall presently be begd  
for a foole. To stand intire upon  
his owne bottome and not need  
to be beholding to any, nay to  
have all that which shall hold all  
others either in his friendship or  
slavery. O it is *supremum morta-*  
*litatis votum*, & *locus diis proximi-*  
*mus*, it is the highest condition  
mortality can be capeable of, and  
riches give it. Most of the studies,  
inventions, toiles, travels and un-  
dertakings of men aime at this  
one end, *to be rich*. Heaven it self  
is but too often made the price of  
this purchase: Men goe there to  
fetch gold, where they loose hea-  
ven and day; *itum est viscera ter-*  
*re*, into the bowels of the earth;  
deeper, into hell. This *Image of*  
*Cesar* causeth an universall i-  
dolatry, and to that superscrip-  
tion all subscribe.

That *Lot* then, should desire  
to go to *this Citie*, rather then to

a barren and naked mountaine, we need not wonder, unlesse we wonder that men preterre plenty before poverty. I shall be industriously idle to make more words of so confess'd a theme.

In that it is a *City* there is a second attractive, *Society*, and that is to man as his owne element. *Society* is the life of our life, and solitarinesse is a very living buriall. I might here move a *Problem*, why men naturally in remote and silent retirements and solitudes finde a kinde of horror and asfrightfulnesse?

Prov 27.  
17.

Is it that as *Solomon* sayes of friends, they strengthen the faces one of another, so our *Genius* doth receive a mutuall comfort and livelyhood from one anothers presence, and so in this solitude (being out of the rayes and circle of their vertue) acknowledges that want in this weaknesse?

Or doth the soule apprehend the presence of some good or evill spirit,



rit, which are both ready, the one to offend, the other to defend us?

Or is it the reflexe of our own conscience upon it selfe, which being guilty of sinne, must needs be of feare?

Or is it antipathy of nature, which in this sees a *prælium* of that universall silence to which all go downe? What the reason of it is, I know not, thus much I am sure of, that this horror is an evident argument, that man is *politicum animal*, that in his nature is implanted a love of Society, and that he was as well made for Cities, as Cities for him; so that *Anchorites* and *Hermits* are gone as farre from mans nature, as they are from his company.

*Timon* himselfe, that greatest Owle of Athens, and prodigie of nature, that profess'd an antipathy to all man, nay, to all humanity, yet he (for all his doggednesse) as *Cicero* wittily sayes of him) could

F

not

*Si quis asperitate ea est ut congressus & societatem hominum fugiat & oderit, qualem fuisse se Athenis. Timonem nescio quem accepimus, tamen is pati non possit, ut non acquirat aliquem apud quem, &c. Cicero de Amic fol. 220 vide, si placet plura ibid.*

not *carere hominum consortio*, apud quos *virum acerbitalis suæ evomeret*, he could not want the company of men, though it were but to spit the poyson of his gall upon them.

3. Now for *Lots* third attractive to the *City*, which is *safety*, that man should desire it; needs no more prooffe, than that a man loves himselfe, and it were vaine in me to go about to prove it.

Here then were seeming reasons to justify the lawfulnessse of his request, and excuse his unwillingnessse to obey God's command. But,

From the specious shew and waight of those arguments, I come to the fallacie in them: and for answer in generall to all, first by *concession*; say, 'tis true, suppose it, that *this being a City*, is more convenient to *fly unto*, more comfortable to *rest in*, there are those invitations here which in the *mountaines* are not. But what

what then? must God be obeyed only with our conveniency, and the condition of our service be our owne content? What is this but to make Gods of our selves, and to observe him only whilst he will pleasure us?

*Egregiam vero laudem!*

*Virgil.*

*Iob. 2. 10.*

How much better did afflicted Job: Shall we receive good at Gods hands, and shall we not receive evil? What if God commanded thee, not to danger, but to certaine losse of thy content, thy estate, nay thy life, wilt thou not obey? Is not he the supream arbitrer of life and death? He that gave thee all, may be not therefore command all thou art owner of? Must our reason, or will, or content be check-master with his supream authority, and our obedience be limited to our profit, our pleasure, or such respects?

Yet 'tis thus alas, many times with many amongst us. God hath many that seeme his servants,

Ioh. 6. 26.

who are indeed but their owne: men that follow him, but 'tis like the *Jewes*, for the meats sake onely, because prosperity, riches and honour are friends with religion, and go along with it: let these part, and Religion take one way, and prosperity another, these servants will soone acknowledge their master.

*Religion* had never worse friends than when it had most, and never so many, as when the temporall sword joynes with the Spirituall. The warme and clearest Sun-shine of the Gospel produces many equivocall births, that pester the Church wherein they are, such as are imperfect creatures, in respect of true generation. These though they are in the Church, yet are they not of it, they seeme to hearken (with others) to Gods voyce, but it is while it sounds to their eares in a pleasing key; while their profit, their pleasure or reputation run  
in



in *parallels* with religion, they hold the same course with Gods children, but th<sup>e</sup> separt, the bias of their respects drawes these crooked, these turne too, to the left hand after their sinister ends. Let God command them to go, if it be to that which crosses not their desires, they runne with the formost, like a stone downe a hill: but to any disconvenience, discommodity or discredite (as *Lot here to the mountaine*) O that's up hill, against the haire to them, then *O not so my Lord*, they then cannot, lest some of *these evils take them, and they die*; a thousand excuses, a thousand pretences of feares and evils that may take them, shall stand in their way, and you shall heare *I cannot, lest some evill take me and I dye*. But if God will command them where their affection drawes, let them go that way, none more forward in their obedience, th<sup>e</sup>ir owne respects and desires being the *maine*

*spring from which proceeds their motion.*

2. I might secondly answer, (especially of the two first) from the nature of them, they being *adiaphora*, things indifferent, that in themselves are neither good nor evill, cannot, ought not to be desired without Gods commiſſion to enjoy them. But I leave this, and paſſe to the ſecond general argument, which is a *quantitate vie*, *this City is neere to flye unto.*

*'Tis neere.*

1. *Eaſe* is a great flatterer of our nature, and difficultie, at equall diſtance from our affection with danger. Labour is the price of honor, and great and heroick ſpirits only the purchaſers. The idle wiſhes of the ſluggard, nor the faint reſolutions of the coward, will never arrive at that height where honour dwels. A ſpirit that growes big as the danger does, and gathers as it grows, ſhall

shall attaine the true greatnesse.

2. Secondly 'tis neere, and so might befriend his *curiosity*, that though he were forbidden to *look backe*, yet he might from hence see whether and how *Sodom* should be destroyed.

Gen. 19. 17

*Curiosity* is an itch of our nature, which we would have clawed, though with a poysonous nail. 'Tis a disease we are all sicke of. Our first parents set their childrens teeth on edge with that sowre apple (which their first *curiosity* to be like gods in knowledge, to know good and evill, made them taste) that sowre apple (I say) hath ever since set their childrens teeth on edge. Yet they had their eyes opened; and what saw they? nothing, a privation that they were naked. They saw much like the blearey'd woman in the *Fable*, that had covenanted with the Phyfitian, to give him so much money when he had restored her to perfect

Gen 3 6.

Ezek. 18. 2  
Gen. 3. 7.

sight. The Phylitian at every visit stole away some of her household stuffe, till at last all was gone: by which time being cured, and he demanding his reward, she tels him she now saw worse then ever, for whereas before she saw her house full of goods, she now could see *just nothing*. Their curiositie and desire of divine knowledge brought them just to such a passe.

Gen. 3.7.

*Their eyes were opened,* but what saw they? *That they were naked.* Whereas before they were invested with many divine and noble faculties, many rich attributes and priviledges of soule and body, they now saw themselves disroabed, naked and miserably destitute of all those.

Mar. 8. 24.

*Their eyes were opened,* and what saw they? Even much like the blinde man in the Gospel, *men like trees,* mankinde degenerated into an inferiour kinde, violently hurried with his passions, and  
*become*



become as the brute beast, stupid as the block or tree.

Psal. 49.  
12. 20.

*Curiositie* is often punished like jealousy. The impatience of the desire is one torture, and it often findes a second in the object it seekes. It many times fishes for a Serpent, or would try the dangerous conclusion to kill a basiliske.

Such a *Curiositie*, was in the men of *Bethslemish*, and it was a deare one, of whom fifty thousand threescore and ten men forfeited not their eyes onely but their lives, for prying into the *Arke* of God.

1 Sam. 6.  
19.

Such a *Curiositie* was in *Rodericke* the last King of the *Goths* in *Spaine*, and it was a deere one, when he would burst open a part of his palace, which the religion of many ages kept untouched: and what found he? Pictures of the *Moors* with a prophesie, that when that part of the palace was opened, the people there resem-

L. Verulam  
his essay of  
Superstition.

bled should conquer Spaine, as indeed under *Musa* and *Tarif* they presently did.

*Tacitus lib.*  
5.

Such a *Curiositie* was in *Pompey the great*, and it was a deare one. Vpon the conquering of *Ierusalem*, not long before our *Saviours* birth, though stoutly opposed and threatned by the Priests, he would needs enter into the *Sanctum Sanctorum*. And what saw he to feed his *Curiosity*? Nothing but as *Tacitus* in his historie tells us, *nulla intus Deum, effigie vacuum sedem & inania arcana*: there was no picture or image of *God*, it was not like the painted Church of *Rome*.

But what followed upon this?

— *ex illo*

*Res illi fluere & retro sub-  
lapsa referri*, some such thing met him as did *Brutus* afterwards that dampned and flatted his undaunted courage. And it is worth the observing, that from that time things ever went downe

downe the winde, in all his undertakings the sprightlinesse of his great and fortunate *Genius* forsook him, and grew faint and cowardly.

It was none of the least commendations that *Tacitus* gives of *Agrippa*, *relinquitque* (saith he) *quod est difficilimum sapientia modum*, he set limits to his wisdom, it selfe, and prescribed a *non ultra* to his desire of knowledge. And it is the *Symtome* of a well man'd temper, to be able to reclaime our unsatiate eagerness, and take of the edge of our desire to know.

It is in *Pernassus* as in other hills, there is an height to which we may let our selves aspire: but some there are that thinke, that height must reach heaven it selfe, and strive this way to enter into Gods Closet. That old itch of our first parents *to be like Gods, to know good and evil*, they can never claw of. But there is certainly

*Tacitus de  
vita Agri-  
cole. pag.  
658.*

Gen 3.5.

2 King. 2.  
11. 13.

tainely an height to which we may goe, but he that rests not there, may goe further, but it is downewards, and that many times *impotente sui pondere*, with a swinge that cannot controule it selfe, till it carry him headlong into the dangerous precipice of distraction and errour. Such while like *Elias* they are wrapt in the *Chariot* of contemplation, reach not to the perfect vision of the heavens, and things done and enacted there (which they aspire to) but they *let fall their mantles* which should vaile their nakednesse.

Knowledge, as it is in it selfe, is a sweet thing, but it hath its sower sauce with it. Like Vinegar it doth not so much satisfie the appetite, as whet it with a new and fresh desire. The *Satyre* that could not be content to see the fire, but must needs in *Curiositie* feele it, scorched his fingers.

Now



Now for answer to this second argument of *Lots*, and to shew the fallacie of it, whereas he saith it is neer.

The neernesse is so farre from making lawfull his request that it shewes it rather to be absurd: for if it be neer *Sodom*, it is neer danger, and the more being as neer in condition as in place. Is this *Zoar* a Citie of the Plaines, and not in the same condition of sinfulnessse with *Sodom*? Then *Lot* thou wouldest change place but not company, and the next degree to sinne is to be in the company of sinners.

Woe be to him that is alone (saith *Solomon*) and yet (say I) better it is to be alone then in the company of sinners, and that in respect of a double danger infection and judgement.

First of infection, for (I dare say) it is as great a miracle, for a man that permits himselfe the libertie of wicked societie not to be

Eccles.4.  
10.

1.

Gen. 3. 27.

be tainted, as for the three children in the fiery furnace, not to be burned. And good reason is there for this, since in our body there is not so great a disposition to catch fire, as in our soules to receive the tincture of sinne. The customarie beholding of sin committed, (though by others) doth in our selves weaken the strength of our *Antipathy*, and by little and little familiarize it to our nature, bringing us by an *insensible progression*, from a full hatred to a faint dislike, from dislike to a toleration, from a toleration to a consent, so to a delight, and at last to a societie and actuall communion.

2.

And as the danger of infection is much, so secondly little lesse is the danger of judgement. Witnesse Lot himself, who suffered in the captivity of Sodom, because he sojourned in the Citie of Sodom.

Virgil.

*Turn tua res agitur paries cum*

*cum proximo ordet.*

Who desires a vicinitie with danger? First therefore looke unto thy safety, and then to thine ease. 'Tis neer to Sodom, and therefore farre from safetie. He commits a strange *solacisme* that makes the way his end, that lookes how he goes, not whether. Such is the folly of us wretched men. Doe not we just as Lot did? When the seeming pleasures of the way cozen us into hell, when foolishly delighted with the pleasures of sin for a time we goe on in the wayes of death, as an Oxe goeth on to the slaughter, or as a foole to the correction of the stocks, till a dart striketh through our liver: as a bird hasteth to the snare, and knoweth not that it is for his life. Prov. 7. 22, 23. 27.

Heb. 11.  
25.

Thus much for Lots first argument *à quantitate viae*, it is neer. I proceed to the second *à quantitate termini*, 'tis little, it is a little one, and is it not *perexigua*, a very little one? In

In which words (me thinkes) I discerne as much passion as hope of compassion. *Behold it is a little one, and is it not a little one?*

Let me (with your patience) before I enter further into examination of the argument (doe what I thinke the words will give me leave) looke over the *pale of Divinitie*, into the groves and shades of *Philosophy*, and there would I desire the resolution of a *probleme*: *Why men have a kinde of naturall indulgence and delight in little things? Or why men are more taken with things that are under their just and ordinary proportion then those that exceed it?*

For *inanimate* it is not onely not so, but directly contrary, where with the *quantitie* of bulke is also encreased the *quantity* of *vertue*, as in *pearles*, *precious stones* and the like.

But for *artificiall things*, 'tis indeed



indeed many times on the contrary, that the valew and esteeme of them is so much the more, by how much they are the lesse. To comprehend in the compasse of a Wall-nut, or in a lesse quantitie, so many severall springs, wheelles, catches, motions, all distinctly, regularly moving, is it not farre more admirable, then the *exemplar* of the same in a great clock? For our esteeme of these lesser workes, the reason is evident, in regard it shewes the more art, to contrive a worke in the lesse quantitie.

*Materiam superabit opus*—— Ovid.

Nay this is grounded upon nature, which *nunquam abundat in supervacaneis*, sed agit per lineas breviores, goes the most compendious and neer way to work.

But now for *animated* things, why we are more tenderly affected towards them in their *minoritie* and *infancie* rather then in their *adult-age* and *maturitie* :

What

What may be the reason of that?

1. Is it that innocency of theirs, with which we are affected, that yet is defiled with no other sin, then what by the necessity of their procreation is contracted to them?

2. Or is it from a noblenesse of nature to be indulgent towards them that are unable to helpe themselves?

3. Or is it, we love them as the meanes of our eternitie, to which we aspire by this renovation of our selves?

4. Or will you say it is a weaknesse of our judgements, and misplacing of our affections on the imperfection and inchoation of the creature rather then on their adult-age and perfection?

5. Or is it a kinde of simpathy with our owne principles?

Sure if it be none of these, and that I may erre in the reason, yet the thing it self is evident, that naturally we are more compassionately

onately indulgent to the infancy and minoritie of the creatures, then to them in their adult-age and maturitie, and our *blessed Saviour* himselfe seemes to acknowledge in *his owne* example this affection as lawfull as naturall in taking little children in his armes, laying his bands upon them and blessing them, rebuking those that forbade them to be brought unto him, and many such like passages.

Mark. 10.  
16.

But I am afraid I have dwelt too long on this *theme*, though I am confident, not with any impertinencie to my Text, in which I finde the straines of like passionate indulgence, *it is a little one, and is it not a little one and my soule shall live.*

But I proceed to examine the argument, and first of the *probabilitie* of it, and secondly of the *fallacie*.

*Antigonus* being desired by the *Cynick* to bestow on him a Talent,

I.

Seneca. de  
Benef. lib. 2.  
cap. 17.

Talent, answered, that a Talent was more then became a *Cynick* to aske, being againe thereupon requested a penny, he answered that a penny was lesse then became a King to give. A base and dishonourable evasion, that found a way to bestow neither; whereas a noble and generous minde might have found a way to have bestowed both. In the Talent he looked at the *Cynick*, what became him to aske, in the penny at a King; what became him to give: whereas he might have given a Talent as a King, and a penny, as to a beggar, yet both with *decorum* enough.

I have related the story with *Seneca's* censure, with which though I will not crosse, yet thus much of true morality will *Seneca* himself grant me, at least in one part of this reply: *that any thing may not be requested, but that there is a necessary decorum in all our desires.* A monstrous request



quest answers it selfe. *Eadem facilitate negatur quâ petitur.* He gives me a good reason to deny him, who hath no reason in his request, and indeed that man hath forgot the first ground of Charitie, whose almes beggar him selfe; who by building an Hospitall makes himselfe a fit guest to live in it.

Aske therefore of thy friend but onely that, which thou maist aske without a blush, and he give without a straine, else hath he both, for colourable excuses for thy deniall. What reason hath he to bestow that which thou hast no reason to demand? Indeed those requests are easily granted, that bring the bloud into the cheeke neither of the asker, nor giver, not in the one, by the straine of his modestie, nor of the other, by straining his abilitie.

Importunitie and impudence is the basenesse of beggery, which

which else may be liberall, while it is asking, if it expresse as well a care of his estate from whom thou askest, as his for whom, to which the easinesse of thy request would offer no violence, whilest for thy selfe thou canst say with *Lot, is it not a little one, and is it not a very little one?*

But otherwise thou teachest him a just deniall, who makest thine owne supply anothers necessitie. Be not therefore too importunate in thy demands. Importunitie is a civill robbery, if thou be importunate, let it be in anothers superfluitie, lest whiles thou pullest his coate to cover thine owne, thou discover his nakednesse.

Matth. 20.  
21, 22.

And as betwixt man and man, so towards God himselfe, our petitions are taught a modestie in this example. *To sit on Gods right hand and left*, was a request of more zeale then discretion, and therefore found with our Saviour

Serious an answer rather of re-  
proofe then grant.

We may not aske any thing of  
God himselfe, that were to make  
the power of God familiar, and  
therefore miracles as they are  
rare things, are as rarely to be  
asked. 'Tis not for Gods state to  
come every day abroad in his  
rayes of majestie and power:  
those are things of state, and re-  
served for solemne dayes and oc-  
casions. And therefore miracles  
which are effects of Gods extra-  
ordinary power, and a kinde of  
new creation, are things from  
which God rested the seventh day,  
unlesse some great and generall  
occasion be offered.

By the way therefore, for po-  
pish Exorcists (those religious  
conjurers) that make it but every  
dayes worke to cast out devils,  
that have him at command, as  
ready as if he were but their Te-  
nant at will, it is to be feared  
they will be some of those that  
pleading;

Matt. 7. 22,  
23.

pleading, *did not we cast out devils in thy Name, and in thy Name doe many wondrous workes? It shall be answered, Away from me ye workers of iniquity, I know you not?*

To conclude, our desires must not be measured at the infiniteness of Gods power: we ought rather to weigh with a well-disciplined modesty, what we may aske, not what God can give.

And thus having done with the *probability* of this argument, which as it regarded himselfe, may seeme good and allowable, I come to the *fallacy* of it.

*This City is neere, and it is a little one.*

In the intention of which words, might be involved a two-fold

object: { Gods Power,  
or,  
Gods Justice.

1. First *his Power*, and then would the force of the argument depend upon this ground. That



a thing of no great difficulty may easily be granted. It's but a small matter for me to aske or thee to grant.

But then would the argumēt be odious in a suppositiō or ground, that any thing were hard or easie to God, whereas this is only so, in a finite and measured strength. The infinitude and immeasurable-  
nesse of Gods Power, knowes nothing that hath any the least proportion of resistance. What he can do (that is, all things) he can do easily. For *who hath resisted his power*, Rom. 9. 19. All things are swallowed up in this vastnes, he is able to do all things with the same ease, the same strength: as easily move the earth out of his foundation, as move an atome of dust, or the least graine of sand: the sturdinesse of the oake is as plyant as the bul-rush, with the breath of his mouth. And indeed difficulty is but the taske of a finite strength: arising from the

Rom 9. 19.

G

resi-

A&. 17. 25  
28.

Psa. 33. 9.

*resistance of the object, when a thing is accomplished, but sometime with danger, many times with paine, and alwayes with intention. To God there is no such thing as difficulty, paine, or resistance. By what should any thing resist him? All resistance is a contrario, but to God all things are subordinate, acted by him, living, moving in him, and having their being from him. How then can any thing move against him? To give any thing that power that it could resist God, were to make it God. But to him, dictum, factum, said and done are all one. He spake, and it was done, he commanded, and it stood fast.*

But this first sense of the words, I passe by, as thinking it not so properly the meaning of the words, & come to the second, made of the second object, Gods Justice.

2. And if it be so understood, then would it be of a most dangerous sense: as if he should confesse.

false indeed, that this *Bela*, or here  
*Zaar*, did indeed justly deserve  
 as it had partaken in a share of  
 the same finnes, so to partake  
 in the community of the  
 same punishment. But yet  
 it's but a *little City*, and the inha-  
 bitants but few; what if then for  
*my sake*, so *small a City*, and such  
 an handfull of men be exempted?  
 Would that be any breach of *Ju-*  
*stice*, or any taske of *Gods* impar-  
 tiall dealing, if of ten thousand  
 ten should be spared? Would  
 such an inch breake any square, so  
 small a matter be stuck at, upon  
 my desire, for my safety? Spare it  
 then, *O Lord*, 'tis but a *little one*,  
*namo perexigua est?* so exceeding  
*little*, that to pardon and passe  
 by it, can no way impeach thy  
 Justice; which shall acquit it selfe  
 well enough, in that number  
 which shall justly feele it's just ri-  
 gour, and as to that number  
 that shall in thine anger suffer,  
 these I sue for, lose all proporti-

on, and become no number? so this act of thy mercy being set, by that exemplary act of thy Justice, shall escape all notice & censure.

Were I but guilty of a little *oratory*, I am perswaded, some might easily be cozen'd into a believe, that the argument were very solid, and would well enough hold water.

Mat. 19. 20 What? (saies naturall reason, and unchristened Justice) have I rigidly observ'd all thy commandments *from my youth bitberto*? have I jostled counter against the world, neglected (out of conscience and godly feare) my profits, my pleasures, my humors, borne the obloquies and frequent scornes of the multitude; and shall not a *little sin*, a *small error* be excused in me?

Is not this a frequent plea, that not only the formall worldling, but even Gods servants themselves make, and wherein they are wonderfully pleas'd? as if (forsooth)



(sooth) they had well acquitted themselves, if they have beene diligent in their callings, or the duties of religion; O then a little slacking, one neglect or omission may well enough be excused, and so sin in the crowde of their vertues passe unscene, uncensured.

So goodnesse must be a stale to sinne, and diligence the patrones, at least of a small neglect! As if by doing well we purchased a liberty to do ill, and that we might deale with God as the *Romane slaves* did with their *masters*, who having serv'd them all the rest of the yeere, yet for onst (at the *Saturnals*) their *masters* served them: so here, as if (forsooth) because we have done *God* (as we thinke) reasonable good service, and beene indifferently diligent in our callings, *God* must therefore onst, or so serve us, authorize us to sin a little, and excuse us for a little when we have sinned.

*Macrobius.*

Is not this almost to make God the author of sin, and goodnesse monstrously to father her owne contrary? Would you not thinke it a monstrous madnesse, and strange soloecisme, if a master should aske his servant why he had offended in this or that command, and he should reply, because I am thy servant, or because I have served thee well and faithfully in other things? Would you not think this servant mad? And would you not thinke that master that would accept this answer for a sufficient excuse, more mad and foolish than t'other? Yet just so do we deale with God. Why have we beene bold in this or that matter to offend? for onst to omit this or that duty, a little too slack of our diligence? because (forsooth) we are *his* servants, because we have heretofore beene officious and zealous. What a strange reason is here, we are bad because we have beene good?

3. As in this monstrously we would make *God* the author, and goodnesse the excuse and privilege of sin, so *secondly*, it's a thing we never make any bones of, never sticke at to *sinne a little*, so it be but a little, if occasion be, to step a little out of the way, so that we rove not past the cuttermost *declination sin's of Zodiack*. Let us go no further, & then, as if there were a *Cancer* on hell's side, as there is in heaven, and that we could be *retrograde*, *returue* when we would, fearlesse of the steepnesse of that ascent, and unwary of the deceitfulnesse of sinne, we stop not, (having begun our carere (without *Gods* great mercy) till we are carried headlong into the vale of death, and plunged in the gulph of eternall misery.

O (*my beloved*) take heed of this killing indulgence to your selves, to thinke to *sinne a little*, a little to go aside, a little out of the pale of *Gods* protection. O con-

sider what thou dost, no more but give the devill a little hold of thy soule, no more but begin'st a race from the top and verge of a steep hill, no more but teare a little of the writing and covenant betwixt God and thee, no more but adde a little thorne to the crowne of Christ.

And yet I am deceived almost as much as thou art? thou dost not these a little, but much, and highly, especially if voluntarily thou sinnest but thy little.

1. For first, *its a great error that any sinne is little?*

2. Secondly, as great a one, that thou canst returne, repent, and retrieve thy selfe being at a fault, but thy little.

First, *no sinne is little.* For tell me, what is little? I would faine know, *what is little.*

Is a graine of sand *little?* Yes, *in comparison* of a pebble stone. But is a graine of sand *positively and absolutely* little. No? For in respect



respect of an *atome* it is great; nay, that *atome* is not little neither. For if it be *quantitative*, then hath it *extension*, if *extension* then one part without another, and then, at least those parts are lesse then the whole, and so might I dispute of those parts, and the parts of those parts in *infinitum*. I know in regard of *animate bodies*, the best *Philosophers* are of opinion that they have their *prefixed termes* of *magnitude upwards and downewards*, their *maximum quod sic*, and *minimum quod non*, their *minimum quod sic*, and *maximum quod non* : but there is nothing in the whole *universe*, that is *absolutely and positively little*. And this I affirme not onely in *bodies*, but all *accidents*, whether *qualities*, *actions* or *whatsoever*, to which in any manner we attribute *quantitie* and the *affections* of it.

Tell me then, what is a little sinne? Sin being an aberration

*Omne quantum est divisible in semper divisible.*

Luk. 18.  
11.

Eph. 5. 6. 3,  
4 & 5.

from the right way, measure me the true distance of that aberration, measure me the line that measures that distance; thou wilt finde a kinde of infinitenesse in it. For each line is infinitely divisible.

The truth then is, we call some finnes little, not that any is absolutely and really so, but only in respect of some greater. So that our justification in this kinde, would prove but like the Pharisees meere comparative: I thank God I am not as other men, nor even as this Publican.

Be not then so nerre a papist in thine opinion, that (as they hold some finnes veniall) thou as absurdly holdst some finnes little, or the Pharisees that held some of Gods commands to be but little ones. Matth. 5. 19. Be not deceived (saith S. Paul) for because of these things, what things? Eph. 5. 6. Sinnes which the world esteemes but little of fornication, called but a trick of youth, all uncleannesse,

esse, covetousnesse, may he names  
lesse yet, filthinesse foolish talking,  
jesting, even for these things: let  
no man deceive you with vaine  
words, as if these were but little,  
petty trifles of sinne, toyes, not  
worth the heeding, for what e-  
ver, how light soever you may  
thinke of them, even for these  
things cometh the wrath of God up-  
on the children of disobedience: be  
not therefore partakers with them.  
And indeed, they that upon this  
plea, are bold to commit any sin,  
argue more in it their owne sau-  
cinesse, then the sins excuse.

It is not proper, nor probable  
that an offender will rightly  
judge of the qualitie of his own  
fault. He must censure of it, a-  
gainst whom it was committed.

What was (in it selfe) the ea-  
ting of an apple, what the gathe-  
ring of a few sticks, or the uphold-  
ing of the Arke when it was so sha-  
ken, that it seemed in danger of  
falling? What can we thinke of  
these

Verſ. 6. 7.

Gen 3 6.

Num. 35.

32.

2 Sam. 6.

6.

Gen 2.17.

Num.15.

36.

2 Sam.6.7.

Iob 1.22.

Rom. 11.

22.

these, which might seeme each one to have a good plea, the first of *wisedome*, the second *necessitie*, the third *pietie*? Were not these small matters, and if sinnes very little ones? and yet the least of these little ones, cost no lesse then death, at least temporall, and stretched in their nature to the merit of an eternall. Take heed in these things of *charging God foolishly*. Shall not the Judge of all the earth doe uprightly. Gen.18.25. Yet if our captious wisedomes have not learned so much Christian modestie to be controuled by this authority, but that they dare think hardly of it, and speake it in the place of *extream justice*: reason it selfe may file into a smother phrase, the roughnesse of that word, and Christen it a most *lawfull and just severitie*.

*Eadem ratio rotunditatis in maiore & in minore circulo, sic & in peccato*, there is the same kinde of



of roundnesse in a greater or lesse circle, so is there the same kinde of obliquity in the greater and lesse sinne. A little thing is little, but then unfaithfulnesse in a little is a great fault. The gathering of those sticke, the eating of that apple, the touching of the Arke, were in them selves but little things, but then the disobedience in these littles was no small fault. God commanded, and his command (which is the bond of all our obedience) was broken, and therefore what ever the things were, for weake and sinfull man, with neglect of so many great and strong obligations to offend an infinite and omnipotent majestie, makes these little finnes of so great a guilt, that as no man without injustice can excuse their finnes, much lesse with any justice can any excuse their punishments.

But (let me name it truely) it is a kinde of generall *Arbeitsme*,  
in

Num. 15.  
Gen. 3.  
2 Sam. 6.

in this declining age (out of the greater acquaintance in sinne) that they dare with boldnesse act those things against God, and esteeme them but little, which (if done against a King, nay farre interiour men) would be judged, by common civilitie, impudently absurd, and monstrous. And no marvell, if to *Atheisme* be added impudence, in those *who knowing that there is a God, doe yet in their workes deny him.*

<sup>7</sup>  
Tit. I. 16.

2.

I have shewed the first deceit, of men that thinke some sinnes little, the second followes (as bad as the first) *that men having offended but a little, can easily re-claime themselves.* Let them doe this or that, either for experience or curiositie, or company, or gaine, or pleasure, or the like, without faile they will goe no further, the devill shall in vaine expect a further progresse, into any further degrees of sinne.

Thou foole! is repentance a worke

worke of thine own? or if not,  
why wilt thou promise so cer-  
tainely, that which is not in thy  
power? Thou wilt *sinne a little*  
but surely returne. To sin is in  
thine own power, but that thou  
*repent* is in the power and plea-  
sure of *God onely*.

2 Tim, 2.  
25.

Alack vaine man! with how  
little reason dost thou flatter thy  
vaine hope? Canst thou leap off  
a steep rock, and thinke to stop  
in the middle way, when thou  
art carried headlong *impotente sui*  
*pondere*, with a weight and swing  
unable to manage or controwle  
it selfe? Canst thou *spill water on*  
*the ground* and thinke to gather it  
up, or put fire to towe, and hope  
it will not rise into a flame?

2 Sam 14.  
14.

O thou little knowest the  
fruitfulnesse of sinne, the prone-  
nesse and inclination of thy na-  
ture, or the justice of God, that  
often punishes one sin with ano-  
ther.

It is said of *Ninne* his victorie,  
*prior*

*Iulian. hist.  
lib. 7.*

*Augustine.*

*Heb. 10.  
27.*

*prior quæq; victoria causa sequenti  
erat, every former victory occa-  
sioned the following: and most  
true it is of sinne, that every first  
makes way for the next, and he  
that makes no conscience to com-  
mit the one, will make lesse to  
commit a second, and yet lesse of  
the third. For as each act of sin  
staines the soule, so it gets an in-  
clination and disposition to further  
acts, by which is wrought cu-  
stome, and by custome necessity. As  
S. Augustine sayes, *Dum servitur  
libidini, facta est consuetudo, dum  
consuetudini non resistitur, inducta  
est necessitas*, so that at the last,  
by this fitall gradation men arrive  
at the height and impudence of  
sinning, from which (without  
Gods great mercie) there is never  
a returne, but a fearefull looking  
for of judgment, and fiery indigna-  
tion which shall devoure the adver-  
saries.*

Yeild not therefore to any the  
least sin, let not the infancie of it  
flatter



flatter thee, though it smile up-  
on thee with a childish inno-  
cence, and pretend nought but  
harmlesse simplicitie, for here, in  
a true (though differing) sence,  
may I use the words of the *Psalmist*, *happy shall he be that taketh*  
*and dasheth these little ones against*  
*the stones.*

*Psal. 137.*  
*9.*

It was but a little cloud at first,  
that afterwards overcast the  
whole heaven, so a little sin, (if  
not scattered by the sacred power  
of the *blessed Spirit*) will hide all  
the heaven from us, eclipse the  
light of *Gods countenance*, and at  
last involue us in eternall dark-  
nesse. And as that little cloud be-  
came at length a dashing shower,  
the least of graines, in its growth,  
becomes one of the greatest shel-  
ters; *Agraine of Mustard-seed*,  
*which is indeed the least of all seeds*  
*when it is sowne, but when it is*  
*growne up, is the greatest amongst*  
*berbs, so that the fowles of the ayre,*  
*come and lodge in the branches*  
*thereof*

*1 Kin. 18.*  
*44, 45.*

*Matth. 13.*  
*31.*

thereof. *Matth. 13. 31.* such is the increase and growth of sin.

Believe not then the devill and thine own deceitfull heart: they are importunate with thee. What! wilt thou deny them a little? *so little?* such a trifle? not grant so much roome in thine heart as to sow *one of the least graines?* Why wilt thou be thus fool'd, and couzened out of thy soule? Looke whether tends the devils modesty. If he should say to thee downright, bluntly, and without more adoe, *give me thy soule*, he would startle as well thy courage, as awake thy vigilancie: and because he does not so (knowing then he should be sure to be denied) wilt thou be the more carelesse, because he is the more cunning? Why; beleeve it, he askes as much in a *periphrasis*: now he askes thee, but this thy little; he askes thy soule, and aymes (though he seeme to play at small games) indeed at thy whole

whole stock. He askes thy soule, but more slyly, least thou shouldst deny him. And therefore, thou oughtest to be the more circumspect, against his cheating modestie, by how much there's the more reall danger in his seeming lesse desire. It is so farre from any care of thee, that it is indeed but a cunning tolling of thee on, by a seeming carelesnesse, and the innocence of a little sinne. For know undoubtedly, that of these littles is made the *devils skrew*, and the *staires that lead to hell* are *winding*.

*Nemo repentè fit turpissimus*.  
No man at onst jumps into the extremity of sin, and the kingdom of hell (like that of Heaven) *commeth not with observation*, but by an insensible progresse, we goe downeward, and therefore are bid to remember from whence we are false, and the servants come to their Lord with wonder in their mouthes, *Master didst not thou*

*Juvenal.*  
*Sat. 2.*

*Luk. 17.*  
*20.*

*Rev 2. 5.*  
*Matth. 13.*  
*27.*

*thou sow good seed in thy field, from whence then hath it tares? It escap't their notice for a long while, even till the blade sprung up and the fruit appeared.*

*Thou seest, here it is wisdom to be a precisian, and that a nice and tender conscience, is the best antidote against secretly insinuating poyson.*

*Iob. 31. 1.*

*Had David before made a covenant with his eyes, he had not so neerely unmade his covenant with his God; when he beheld Bathsheba from his tarras. Little thought David that little thief, lust (that through the windowes of his eyes stole into his heart) should have opened the doore to those two great finnes adultery and murther. Little thought he, the fruitfulnessse of that sinne of lust, would for one infant, have doublely lost a man, first in drink and then in bloud.*

*2 Sam. 11. 13. 17.*

*2 Sam. 11. 9.*

*Mark. 14. 66, 67. &c.*

*Little thought Peter (when he ment at first, with a plaine denial,*

*all,*



all, handsomely to have shifted of the dangerous *inquisition*) to have runne into oaths and execrations. By stepping but aside, he little thought to have run so farre from *Christ*, even further then they that *before forsooke him and fled* from him.

Matth. 26.  
56.

You see then, how one sinne ushers an other, and like *one wave cald another*, till at last the deepe waters goe over thy soule. Canst thou pull one linke of a chaine and thinke the rest will not follow? In that little sin thou art *dejectus de statu & gradu*, discomposed and disordered in thy posture, so that thine enemy may close with thee. Such is the fruitfulnessse and improvement of sin!

Since then, it is sins method, to winne upon us by little and little, here a snatch and there, let us *be wise as serpents*, and countertermine against the policy of that *grand serpent*. Let us arme our selves with a sacred jealousy, and well

Matth. 10.  
16.

*Sence.*

well wrought resolution, which as Satan in vaine by force, at onlt should attempt to breake, let us take heed, that he never by his policie unravell, and as *Seneca* counsells, *nobis quia regredi non est facile, optimum est non progredi*, because we cannot easily return, 'its best way not to goe forward!

I have thus farre insisted on this argument of *Lots* in a three fold sence naturall, morrall, and theologicall.

In the first *mugestōs* and in way of essay, I inquired into the reason, why men are naturally compassionate, and indulgent to little things. Secondly I inquired, what this is which we call *little*, and whether it import any essence or quiddity, positive and absolute, or onely comparative and of relation.

In the morall sence of the words, I endeavoured by some *Etbicall* precepts, to stop the voracitie and greediaesse of our desires, both

both to God and man; to cure men of that wolfe and to traine them up unto a discreet modesty, in all requests, that what we aske may be without a blush, and given without a straine, which will then be, when like Lot of his Zoar we can say for our request, *it is a little one, and nomine perexigua est, is it not a very little one?*

The *Theologicall* sense I have shewed might be twofold, in regard of a *twofold* object that may be supposed Gods power, or His justice.

1. *His power*, and then would the words involve an error as dangerous as popular, *viz.* that any thing were easier or harder to God, whereas this is so onely in a measured and finite strength. *It is a little one* is a good argument, in that it implies our modestie, but *it is a little one* is a bad argument if it looke at Gods power.

2. The

2. The *second sense* (supposing the *second object*, which is *Gods justice*) is likewise dangerous, as confessing that *Bela* or *Zoar* (a Citie of the plaines of *Sodom*) doth partake with the rest of the Cities in the communitie of the same finnes, but it is but a little Citie, and *Gods justice* cannot be impeached, as partiall in sparing so few men, so little a Citie.

Hitherto I have proceeded, and though perhaps I have made much adoe about a little, yet I am unwilling to let goe the same *theme*.

Who will not there most fortifie, where he knowes his enemy will make the greatest battery? It is this way, and almost this way onely, the devill winnes upon us. *The Serpent* thus by little and little windes himselte in. He never delt with any except our *Saviour*, to bid him, cast down himselte from the highest pinnacle of the Temple: it is his wont to

Matth 4.  
6.



us, to cozen us by degrees, from the height of our zeal and vertue, as by winding stayres, and this way he's so much the more like to obtaine his end, by how much we are lesse able to discerne either the declination or danger of the way.

I had almost vented a *paradox*, and yet though I call it so, I will adventure to expose it to the hazard of your censure, and am much deceived if it be not acknowledged for more than halfe a truth; and this it is.

*Little sinnes, or those sins which we take for little ones, are many times of greater guilt and danger, than those which we esteeme great ones.* Be pleased to suspend your censure, till I acquaint you with two or three reasons.

First they are committed in greater numbers, and so *numero si non pondere valent*, their number will weigh against the others weight. The fruit of this forbidden

H

den

I.

den tree growes, if not great in bulke, yet in branches and clusters.

2. Secondly, they are done with greater boldnesse, and *boldnesse is the very formale* of a sinne, that which dies in the deepest guilt, and aggravates it beyond all excuse, as if (forsooth) by the privilege of some extraordinary familiarity with God, we might be borne out in a little boldnesse, and (as the foolish mouse plaid with the Lions beard) expect that his patience should still sleep though we tempt it every day, with the saucie importunity of these childish and sportfull sins.

Psal. 7. 12.

3. Thirdly, those sins men call little, are seldome repented of, and what wonder (when committed with so much carelesnesse) if they be omitted in our repentance. *Possunt verba dare & evadere pusillamala, ingentibus obviam itur.*

4.

Fourthly, they are causes of greater : and thereupon much of

of that guilt, which is in the sins which follow in upon these little ones, may be transferred back againe upon those, without whose treachery they had never come in. And though by a *Physicall* necessity they produce not these succeeding effects, yet by an inclining (nay tempting) disposition, they open the gap too, and draw in a whole huddle of sins, and those many times great ones.

Examples are of this but too frequent. Have we entred a little way into any unlawfull course, and do we not often find more desperate courage to wade through, than modesty to forbear, or repentance to go back? *Over shoes, over boots: we are in, and cannot be much worse, or if we be, its as good on a little further, and repent for altogether.* There's but a broken piece of a day or estate left, *I can do no great good with that: as good throw the belve after the batcher.* Thus (in those and such

like of the devils *Apatbegras*) we encourage our selves from sinning to sinne, making that a spur which should be a bridle, and engaging our selves by the infiniteness of this argument, to ingulph our selves into an irrevocable condition. Tush ! *Repentance* is but a sneaking and poore conditioned vertue, as good on, and secure sin with sin.

To this purpose there is a memorable example in *Seneca*, of one *Piso*, a *Romane Generall*, a man most unfitting that rule, who was (to tyranny) ruled by his owne passions.

Two souldiers having gone together out of the Campe, and one only returning, *Piso* condemnes him that returned, as presuming him guilty of his comrades death. In vaine doth the poore man crave any mercy, who is denied the just triall of his owne innocence, in the least respit. Away he is hal'd to the block,

*Seneca de  
Ira, lib. 1.  
Cap. 16.*



block, where with his necke out stretcht, ready to receive the fatal blow, whē behold fortune (more kinde to him than that tyrant) presents him with the sight of his fellow, just now upon his returne. With mutuall embraces, and the joyfull acclamations of the army, both are brought to *Piso's* Tent, that he may be acquainted with the souldiers innocence, and his owne mistake. But what? must a great generall, and that in the sight of all his army, acknowledge in his acquittall, that he could be unjust? It shall be proved just, because he will not repent, which rather than he will do, he will sinne maturely, and desperately, to prove he did not offend so much as rashly. *Piso* will now, rather than acquit one, condemne both, both him that had not, and him that was not murdered; so that because one did appeare innocent, two must perish: nay *Piso* ad-

ded a third yet, the *Centurion*. And wot you the wit of his anger, to finde just cause for all? Thee (saith he) I condemne to execution, because thou wast condemned : *thee*, because by thine absence, thou wast the cause of his condemning: and thee, the *Centurion*, because being commanded to execute him whom I condemned, thou disobeyedst my command. *Excogitavit* (saith *Seneca*) *quemadmodum tria crimina faceret, quia nullum invenerat*, he found a way &c.

In dealing of which sort, of strengthening and seaming one sinne with another, we deale like a wise Counsellor of the *Duke of Florence*, who (having a great heap of dirt and rubbish, which without great labour, and much expence could not be conveyed away) was by a grave *Senator* most politickly advised, to dig a gaeat hole in the same place, and bury it in that. But (replied the *Duke*)

*Duke* ) where shall that earth which is digged out of the pit be bestowed? (Why? sayes the *eight of the wise men*) make the hole so much the deeper, and bury both.

Make the tale a *fable*, and laugh (in the *morall*) at thine owne folly, thou that thinkest in what kinde soever to hide one sin with another: as *David* adultery with drunkenesse, both with murther: as *Peter* simple denying of his *Lord* with cursing and forswearing, or (as usually the custome of many is) to hide any offence with lying or swearing, &c. Thou hast digged a pit, say *as deep as bell* (for thither art thou going) to hide thy first sin, yet indeed in this more foolish than him I spake of. But suppose it hid; where shall the second be hid? make a deeper pit. Thou maist go to hell that way, but never hide thy sin from heaven, even there also shall thine hand, and thy right hand finde such out.

2 Sam. 11.  
13. 17.  
2 Sam. 12. 9  
Mar 14 66  
67, &c. 71.

Psa. 139. 3.

Psa. 139. 10.

Resolve then, thou canst not hide, much lesse secure one sin by adding more : thou thinkest to bury the first sinne in the second, but where shall the second be buried? How ridiculous is this conceit of men, yet how often practised? *David* himselfe (as I said) had this gull put upon him. He committed adultery, to rid away and bury this filth, he is guilty of drunkenness, and finding this pit yet too little, he will wisely dig deeper, and go neerer hell yet, in *Uriah's* murder : but finding the vaine policie of it, and that this way the masse of his dung-hill did but rise to greater bulke (like the *Augean stables*) his only way was by the abundant teares of repentance (as by an *Alpheus*) to purge away that corrupted masse.

*Peter* was thus serv'd too. He thought at first, but with a handsome conveyance of his body, to have shifted off the blow he feared.



red. But this little motion carried him with such a swinge, that he ran further from our *Saviour* then the rest that fled: he swears & forswears, so that had not our *Lord* lookt back to recal him, he had run eternally away from him.

Mar. 14. 71

Luk. 22. 61

Do not these examples preach unto you strict vigilancy, yea and precisenesse over your waies, that you offend not, though never so little, that you gratifie not the devill with the least sin. Thou seest of what dangerous consequence and fruitfull improvement sin is: give him not one linke, by pulling that, all the whole chaine will follow. Let not in then this enemy, whom thou mayest easily at first keep out, and who (being onst admitted in) will be too strong for thee.

Luk. 11,  
21, 23,

I have done with this argument, which I have longer insisted on, because it is the strength and thigh of his request, but I have touched it in the hollow of it,

Gen. 32.  
25. 31.

it, and therefore you can expect no other, but that *the request must come in balting*, which follows in these words, *O let me escape thither*. But before I passe to the request, and last argument, here stands in a parenthesis a passionate *Epanalepsis*, set downe by way of interrogation [*is it not a little one?*] In which having done with the matter of the words, the *Rhetorick* only is left to our observation.

*It is a little one, O let me escape thither, and is it not a little one?*

In which words (methinkes) I finde, as somewhat of passion, so much of a compassionate indulgence, so that I know not what more winning, and affectionately moving, could have been spoken. A right piece of true *Rhetorick*, that woos the affections like a right artist, like one that would derive both *powerfull and pathetically* into his *auditory* his owne notions, his owne sence, and like a *common Genius* of the whole body

body, *animate* the whole company with one and the same *soul*. This is the true end of all *Rhetorick*, both *profane* and *sacred*, *ducere affectus*, to take and lead the affections, *quoquo velis*, which soever way you please. And to doe that, is there any way but through the understanding?

Which being truly and undoubtedly so, I can but wonder (for understand I doe not) what end they have proposed to themselves, whose preaching is more affectedly obscure then *Delphian Oracles*, or *Egyptian Ieroglyphicks*: that indeed make good in a bad sense, that of the *Apostle* that calls *preaching prophesying*, that have *moutbes*, nay words, and *speak not*, and would make good that curse upon their auditors, to be of those, that *hearing beare and understand not*, and *seeing see and perceive not*. And indeed I wonder at the patience of them that heare such, who are delt with

as

1 Cor. 14:  
3.

Isa. 6 9. &  
Act. 28,  
25.

as the *Foxe* did with the storke. Who inviting the storke to a feast, powr'd his liquor into so flat and shallow a dish, that the poor storke was only a spectator, (while the Fox lapt up the meat) his long bill being unable to dip in that shallow platter. For you that heare such, I know not (in that regard) what you loose if you sleep whilst such preach, for if they will not make you auditors, I know not, why you should (in the Church) onely be spectators. But for such Preachers, I would upon the pardon of a *question*, give them (I think) good counsell. What need they labour an houre, not to be understood? Is it not a more compendious way (if they would not be understood) to say nothing?

2. There is an other sort, that on the contrary, as the former make preaching prophesying, so these in as bad sense, would make good that of the *Apostle* of some  
that

that call *preaching foolishnesse* : as if because preaching must not be *gareish*, it must therefore be *for-did*. 'Tis beyond the patience of an understanding man, to beare the rankenesse of their undigested meditations ; and God sure, but for our punishment never made such Ambassadors.

I Cor. I.  
21, 23.

It is beyond both my purpose and skill, to prescribe the best way, who acknowledg my selfe in the lowest classe of learners. But sure, there is a latitude, wherein men may both please and profit, and it will prove best, when men learne first the *inclination* of their owne *Genius*, and seeke to perfect that, whether in the kinde of *prosecution* or *acti-on*. Much of imitation is distort and lame.

I have with a perfunctory touch done with this, and come to *Lots* affirmative request.

*O, let me escape thither.*

God prescribes Lot the way to escape,



escape, *flye to the mountaine* : Lot replies, *O not so my Lord, for I cannot, &c.* there's a *nè sic*, of disobedience, *O not so*, and there's a *nè fortè*, that is his distrust, and then, *behold, this Cittle is better*, there is confidence.

1. Man's a distrustfull creature, and yet man's a presumptuous creature. For is there any *climax* in sinne, whose highest step we have not reached. If the baseness and abjectedness of our feares shrink us as low as hell, the swolne pride and height of our presumption preaches us as high as heaven : so that with a saucie presumption, we dare capitulate and indent with *God*, nay even chalk him out the way, with a *not so my Lord*, but *behold* a better conveniency, *O let me escape thither ; thither to Zoar one of the five Cities of the plaines.*

2. Man (you see) desires to serve *God* easily and cheaply, would have the way to heaven downe

downe the hill, the way broad,  
 strawed with violets and roses,  
 good store of merry companions  
 along with him, and at the end  
 a wide and open gate, that might  
 be hit blindfold, (O who then  
 would not goe to heaven.) He  
 thinkes it not for the state of *so*  
*glorious a Palace* to have so nar-  
 row a Gate. It's that that offends  
 many, and makes them turne  
*back againe to Sodom*, that the way  
 should be so narrow, set with  
 thornes of afflictions, that scratch  
 and pull back, a solitary and me-  
 lancholick way (as many think)  
 through *disgraces and reproaches*,  
 loaden with an *beavy yoke*, an  
*beavy crosse*: that all the way must  
 professe patience, and *invite a se-*  
*cond blow* after the first, and at  
 the end *a gate*, that to get through  
 they must creep low as the dust,  
 and so *straight* that to get through  
 a man must leave his wealth, his  
 dearest sins, nay even his flesh.

The Israelites way to the spi-  
 rituall

2 Cor. 6.  
 8. &c.  
 Matth. 11.  
 29.  
 Luk. 9. 23.  
 Luk. 21.  
 19.  
 Matth. 5.  
 39.  
 Matth. 7.  
 14.

Deut. 8.  
15.

Act. 7. 39.  
Prov. 7. 23.

*rituall Canaan*, is through a *sea of sorrow*, made big with their owne teares, that goes high with their owne sighes, with a spirituall *Pharaob* full of rage and at their heeles, through a *Wildernesse*, where there are all things that threaten death and no sustenance for life, *no bread, no water, no flesh*, no houses, a long way through deserts and wildernesses, amongst many *fiery serpents*, through many enemies. O these are the things that make many a one returne againe towards *Egypt*, and goe on merrily in the wayes of death, till a dart strike through his soule. Men will, with much adoe perhaps, be brought to desire to escape the *spirituall Sodom*, but not by the *mountaine*, O that's up hill and against the haire, but by the way of the *Plaines of Zoar* all would escape. O (sayes every one) let me escape but thither, this way, by *Zoar* and my soule shall live.

We

We would be content to invert that petition, *thy will be done on earth as it is in heaven*, to thy will be done in heaven as it is on earth; that our pleasure might rather be Gods service, then Gods service our pleasure.

Most men deeme the man in the Gospel a foole to buy so deare a bargaine, when he found the Pearle, that is *to part with all that he had to purchase it*. What needed this cost? without doubt (say they) heaven may be had at an easier rate, and he but overbought his bargaine. Men will take God at his word, give him a sterile and hungry mercie, good words and good wishes, but *not sacrifice*. Good thrifty Christians we are growne, that can goe to heaven a cheaper way then by good workes, that's *by the mountaine*, we can goe *by faith*.

Mistake me not (*beloved*) as though in this just sarcasme. I tasked in the least wise our doctrine,

Matth. 13.  
46.

Hol. 6 6.

Math. 10.  
42.

ctrine, or befriended in any sort those unjust reproaches and scandalls of the Church of Rome, that we should maintaine, that *faith alone without good workes can save us*, or that good workes are not at all necessary to salvation. Our doctrine doth more establishe, yea, and encourage good workes then *theirs*, while it gives them so great a vaile that the least of them, *even giving a cup of cold water*, shall be rewarded tennethousand fold above 'its owne worth: *theirs* rewarding them onely after the rate of their own worth.

I would to God our practice were according to our doctrine, and that it were no more the fault of the *men*, then the religion so to cry up *faith, faith*, that they have cryed downe *good workes*, as if they were effects of *superstition* and *ignorant zeale*. It is our practice not our doctrine that sets faith and good workes at oddes, which



which are in them selves as much connexed and linked as *cause and effect*, *Sunne and light*, *body and shadow*, or what ever example of *strongest dependance* can be found in *nature*. But I pray God we pay not deare, for thinking to have heaven too cheap.

The *Ephesians* cryed up *Diana*, *Diana*, but gaine was in it, gaine was *their godline sse*, yea their god. We cry up *faith, faith*, and there is gaine in it, its to exclude *good workes*, those (as if out of *fashion* with *Popery*) we have not so much pietie (shall I say?) or *charitie*, as to keep up those *stately edifices* which they built. Nay (I doubt) some are so farre from putting a finger to the worke, that the repairing of *S. Paul's* is with them *Popish*.

To finde a neerer way to the *Indies* hath cost many a life, and to finde a neerer way to heaven, hath cost many a soule. Many a one is in *Sodom* burned, that went

Act. 19. 18.  
25. 27. 34.

Ism. 2. 14.  
24.

Prov. 26.  
14.

Luk. 9. 59.  
61.

went to escape by *Zoar*. Some will pray, but like sluggards in their beds, will fast, but with curious refectiōs; give almes, but not a moiety of their robbery, give a *Vicar* five pounds, and rob the *Church* of five hundred; be temporall *Bishops* or spirituall *Earles*; build an *Hospitall* and rob a *Church*; doe good at their deaths, and live how they list. Its no wonder there be weavers, and tapsters, and other mechanick *Clergie* if there be temporall *Bishops*. We will follow *Christ*, but take leave of our friends first, or bury dead, but when he bids us follow, we will not follow him to the mountaine.

I come now to the last words and part of my Text, in these words, *and my soule shall live*.

Man hath committed in this a foule idolatry, in making the creature a *God*, while before the enjoyment he promises all happiness (and what not?) in every

ry end he proposes. Man hath done the creature againe as foule an injury, while he vilifies the creature in the enjoyment, as farre as to hate, and loathing-nesse.

— *Et concipit æthera mente.*

*Ovid.*

O, if we could but compasse such a mans estate, honour, parts, our desires should sit down, we had done for any further wishes. But doe we there set up our rest? nay alas! are they not either distastfull, or onely the whetters of new appetite? When we enjoy them, how short we fall of that we promised from them!

*Let me escape thither and my soul shall live* (saith Lot,) I have mine hearts wish. Was it so? Alas! he's no sooner there, but he flies away from thence to the mountaine. So farre short are all outward things in giving a full content!

We are like the silly sheapberd in the fable, that seeing the Sunne

as it were on the top of an over-looking mountaine, makes haste up to see so glorious a thing, but ariving at the top of that, it then appeares on the top of an higher : thither againe his desire couzens him : with much labour, and fresh hope he arives, it then appeares on a third : and on his third accesse, leaves him both now hopelesse and weary. He finds to his cost, it is in heaven he lookes for, and that this is but a fond conceipt, arising from his deluded sense.

*Man is this foolish shepherd*, he looks upon *honour*, and thinkes happinesse is there ; on *wealth*, that happinesse is there ; on *mirth and pleasure*, that happinesse is there ; to come to these with as much paine as promise, he labours to arive, in each *object* (like every hill) seemes to rest : thither he arives, sees it now in another *object* : followes that ; it is not there. A new wish tempts him.

him, and that obtain'd deceives him. Alasse foole, it is in heaven that thou lookest for, *the true Sunne of righteousness*, He onely hath that which thou lookest for, in vaine thou lookest, *rest, safety, security, happinesse in Zoar*, in that which thy *soul* *bastes to enjoy*, if thou expect to finde it in *sub-lunary* things. There is onely rest to be found in the *mountaine cut out of the rocke*, without bands, which filled the earth, *my* fills all places.

Mal. 4. 2.

Ecel. 2. 25.

Dan. 2. 34, 35.

Let us therefore, if we thinke to escape the *spirituall Sodom*, go with *David to this mountaine from whence our helpe cometh*; let us go not by the *Plaines*, but (leave to the *papists their Zoar purgatory*, the low way let us goe *via regia*, the high way, the difficultie is abundantly rewarded in the delights of the end.

Let us then goe on, and that couragiously in the way that God hath commanded, and undoubt-  
tedly

Matth. 10. 22.



redly we shall obtaine the end  
which God hath proposed and  
promised. Say not when *He* bids  
thee that *I cannot*, 'tis but the  
weakenesse of thy sloath, not  
strength that disinables thee:  
block not up the way, with the  
objections of thine owne feares:  
Dispence, and that but for a  
while, with a few, vaine, false,  
and transitory pleasures that  
would charme thee like *Syrens* in  
thy way, and then the bitternesse  
of conceited evils is already past,  
thou hast escaped, hast over-  
come the height of the  
mountaine, where  
thy soul shall  
live.

*Soli Deo Gloria.*



FINIS.

